

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Office of Publication: 129 W. Sixth St., Newton, Kansas. Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

Vol. XIV, No. 9

FRIDAY, FEBRUARY 29, 1952

United States 1 year \$2.00; 3 years \$5.00
Canada and foreign 1 year \$2.50; 3 years \$6.50

The Ramparts We Watch

By Dr. V. R. Edman
President of Wheaton College, Wheaton, Illinois

Statement of administrative policy given by President Edman to the Faculty of Wheaton College at its annual Autumn Workshop, Bethany Camp, Winona Lake, Indiana, September 8, 1947.

Our national anthem was born in darkness and danger; but when the night had passed, the "flag was still there."

No alarm nor exaggeration is needed to declare that our nation, and the world, are again in darkness, in dilemma more deep and in danger more desperate than in generations past. In America the danger comes largely from within our own frontiers, much more so than from without. Nazi and Fascist have been overcome in mortal conflict; the Communist abroad makes grimaces at the good way in American life but makes no material impact upon us from that distance. Our foes are mingling among ourselves, and our "ramparts we must watch." If the body politic is healthy and strong, it need fear no foreign virus; if it is debilitated, it can be undermined and destroyed.

In national defense each citizen must make his contribution to the general welfare. We at Wheaton have the responsibility of training a small segment of the

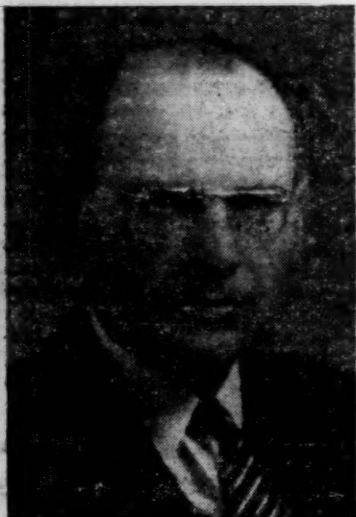
next generation, while our Lord tarries; and we consider that task as containing possibilities for national good far in excess of the numbers we teach. Our efforts are multiplied by the lives touched by our students.

Life has never been easy nor ordinary in any generation, but in this day we face the apparent collapse of civilization, because of unchecked forces running rampant in our reeling world. The challenge for the preparation of Christian young people to assume the responsibilities and opportunities of leadership in the Cause Worth-while was never more imperative than at this hour.

We Defend Democracy

Our country came into being on a slowly rising tide of political liberalism. For several centuries Englishmen in the mother country and in the Colonies had contended against entrenched autocracy of

(Continued on page 9)



Dr. V. R. Edman

"FOR YOUR SAKES"

By the late H. A. Ironside, D.D., Litt.D.
long pastor, Moody Memorial Church,
Chicago, Illinois

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—II Cor. 8:9.

In the first place, I want to call your attention to a remarkable statement made by St. Paul in this text of Holy Scripture, concerning our Lord Jesus Christ. He tells us, "He was rich!" Do you know when that was? Can you answer the question, "When was He rich?"

He was not rich at His birth. We are told that the blessed Virgin Mary and her good husband, St. Joseph, came to an inn that night, but there was no room in the inn. Now, we know well enough that though a place like that might be pretty well crowded, still, if one has lots of money, he can be reasonably sure of getting some sort of accommodation.

(Abbreviated notes of an address given to the Pueblo Indians in the Roman Catholic Church, Laguna, New Mexico, August 18th, 1912.)



Dr. H. A. Ironside

But St. Joseph and the Virgin Mary were poor. They could not offer to pay well for a room, and so that night they spent in the stable, and there the Lord Jesus was born. They took the holy Babe and wrapped Him in swaddling bands and put Him in the manger. That was His cradle. He was poor as the poorest at His very birth. Yet St. Paul says, "He was rich!" When?

Was it as He grew older? When He was a young child Herod, a wicked king, sought to kill Him, and a holy angel from Heaven warned Joseph in a dream to flee with Him into Egypt; and in obedience to the warning he took the young Child and His mother and fled as he was told. They were poor, homeless wanderers, fleeing from the wicked king.

And when at last the time came to return to Palestine, they went to, and dwelt in, Nazareth, one

(Continued on page 7)

Campaign Rates

- 1 One-Year Subscription \$2
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- 3 One-Year Subscriptions \$4
- 4 One-Year Subscriptions \$5
- 10 One-Year Subscriptions \$11
- 50 One-Year Subscriptions \$51
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Get Your List Ready
Today!

Done Like A Revival!

"If my people, which are called by my name, shall..."

By Editor John R. Rice

As an evangelist, called of God and blessed through thirty years of revival campaigns with many thousands of converts, I know what it takes to have a revival. In II Chronicles 7:14, we are plainly told that revival depends upon the people of God. God promises, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chr. 7:14).

Many people try to tell others how to have a revival, people who want a revival without preaching of the gospel, who want a revival without any preaching to Christians, without any public denunciation of sin, and they are all wrong. It will not work. No one ever did have a genuine revival which did not involve Christians getting right and doing their part to bring sinners to Jesus Christ. Revival depends upon the people of God! If God's people repent of their sins, if they draw nigh to God with humble hearts, to seek His will; if they make restitution for wrongs done; if they learn to pray in the will of God; and if they set out definitely to obey the Lord's command about soul winning, always a revival may be had.

So, in every revival campaign good evangelists must set out to get Christians to do the part God has assigned to them. Christians must repent before lost sinners repent. Christians must be burdened before lost sinners are burdened and convicted. But when God's people meet God's requirements, then God meets them in power and with a real moving of the Holy Spirit upon sinners. Beware of any evangelism that omits this divine law, that revival comes through the people of God. When God's people meet God's requirements, then God gives a great outpouring of power for soul-saving. Jesus said, "The harvest truly is plenteous, but the labourers are few" (Matt. 9:37). He said again, "The harvest truly is great, but the labourers are few" (Luke 10:2). He said, "I say unto you, Lift up your eyes, and look on the

fields; for they are white already to harvest" (John 4:35). The trouble is not with the fields for they are already white, ready to be reaped. The trouble is not with the world, but with the church. The trouble that hinders and postpones revival is not with the sinners but with the saints. Revival depends upon the people of God.

That Link Must Always Be There!

Here is God's appointed way. He reaches sinners through Christians. In a revival campaign if we want the church members, we should first get the preacher and church officials to come into the revival. If we want lost sinners, we expect to get their mothers and dads, and other loved ones in the services first. And if we are to get 50,000 subscriptions, new and renewal, in this present tremendous subscription drive, we must reach them through present readers of THE SWORD OF THE LORD. This is God's own appointed way. If we here in the Sword office should have a prayer meeting and pray for God to some way send 50,000 subscriptions, and to do it from people who had never heard of THE SWORD OF THE LORD, that would be a senseless prayer that would not honor God, a prayer that God would not answer because it is contrary to His revealed plan. It would be foolish for a Christian in America to have long prayer meetings for people to be saved in Africa, but not to send missionaries, and expect God to win people in some other way, by dreams or visions, but not through the preaching of the gospel, as He

(Continued on page 7)

Christ's Comfort

The Comfort of Faith, Hope, Love, Prayer,
Peace as Jesus Promised in John 14

By Rev. Robert G. Lee, D.D., LL.D., Litt.D.
Pastor Bellevue Baptist Church, Memphis, Tennessee

(Preached at Evansville Rescue Mission, Evansville, Indiana, March 5, 1946. Mechanically recorded for THE SWORD OF THE LORD.)

The fourteenth chapter of John's Gospel comes to us drenched in the tears of multitudinous contritions, warm with the fingers of agony and death and fragrant with the faith of the young, and fragrant with the faith of the old. This book comes to us filled with echoes of those who have overcome the world, and their voices testify to His saving power and to God's keeping power.

This wonderful book with this wonderful chapter stands as a lighthouse for storm-tossed Christian mariners; stands as an undiminished reservoir of consolation; stands as a shadow of a great rock in a weary land; stands as a commissary of food to the spiritually hungry. It is a fountain of refreshing to those who thirst after righteousness; a chest of medicines for the wounded on life's battlefield. It is an army of weapons for those who would fight the good fight of faith. This wonderful chapter is the panacea for all heart trouble. However, only those who have a genuine belief in Christ are warranted in claiming the comfort of this chapter.

We find that it is a comfort to those who are in trouble. "Man that is born of woman is of few days, and full of trouble," says Job. "Yet man is born unto trou-

ble, as the sparks fly upward." No one is exempt from trouble. There is no back but has its burden, no soul but has its sorrow, no heart but has its ache, and no life but has its troubles. Trouble is one word in every man's dictionary.

Dr. Rush used to say to young doctors, "You will need two pockets: one for your fees and a bigger one for your troubles." Trouble is one reality that makes all the world akin. No bars or bolts or doors can keep trouble out or away. But let us thank God for the balm He gives to troubled hearts; for the comfort which He gives; for the gladness He brings to those who are in grief.

Let us notice some of the ingredients found in this wonderful panacea as we find it in John, the fourteenth chapter.

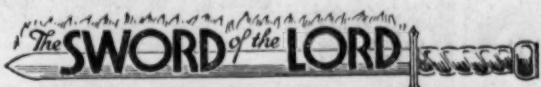
The Comfort of Faith

Think of the comfort of faith. Jesus said, "Let not your heart be troubled: ye believe in God, believe also in me." We find in Hebrews 4:16, "Let us therefore come

(Continued on page 5)



Dr. Robert G. Lee



AMERICA'S OUTSTANDING REVIVAL WEEKLY

EVANGELIST JOHN R. RICE, D.D., Litt.D. Editor and Publisher
EVANGELIST BILL RICE, Associate Editor
GRACE RICE MACMULLEN, Circulation Manager

Subscription rates: \$2 per year, \$5 for three years. Canada and foreign countries \$2.50 a year, \$6.50 for three years.

Entered as second-class matter at the post office at Newton, Kansas, under the act of March 3, 1879.

Publication office, 129 W. Sixth Street, Newton, Kansas. Send all correspondence to Editorial and Executive office at 214 West Wesley Street, Wheaton, Illinois.

BLOWING BEANS AT GIBRALTAR



Sword Conference to Fort Smith

Sword Conference on Revival and Soul Winning, August 10 to 15, Moved From Siloam Springs to Large First Baptist Church, Fort Smith, Arkansas

By the Editor

In a good letter of February 8, Dr. J. Harold Smith, of the First Baptist Church, Fort Smith, Arkansas, invites us to take the annual sword conference on revival and soul winning, formerly held at Siloam Springs, Arkansas, to Fort Smith, and offers the facilities of the large First Baptist Church for this purpose. Brother Bill Rice, assistant editor, was in Wheaton and we counselled and prayed together about the matter and with other workers. Then I called this noble pastor and in an extended telephone conversation, settled the main features of the conference.

So get ready to come to Fort Smith, Arkansas, for the conference on revival and soul winning sponsored by the Sword of the Lord, August 10 to 15, Sunday through Friday.

Fort Smith is a city of fifty-five thousand people in the edge of the Ozark Mountains. A large army camp has many more servicemen. The First Baptist Church is one of the largest in the state, with a membership of over five thousand, with a Sunday School attendance of about eighteen hundred. Last year the church had 1133 additions and 550 of these were new converts baptized. This great evangelistic church is an ideal place to have such a conference as we have in mind.

The First Baptist auditorium, seating thirteen hundred, is air-conditioned! There are plenty of nice hotels and tourist cabins in Fort Smith and detailed rates and suggestions will be published from time to time for those who wish to make reservations. Moderate-priced meals will be served at noon and evening in the church dining-room. Those who wish to pay more for finer meals can eat elsewhere.

Speakers Expected

Among the speakers on the program, we expect the following:

Dr. Bob Jones, Sr., famous evangelist, founder of Bob Jones University;

Dr. Lee Roberson, pastor of Highland Park Baptist Church, Chattanooga, Tennessee, fifth largest church in the world, baptizing some

twelve hundred converts last year;

Dr. J. Harold Smith, pastor of the First Baptist Church, Fort Smith, widely-known radio preacher, editor and evangelistic pastor;

Evangelist Bill Rice;

Evangelist John R. Rice.

We hope also to have Dr. E. J. Daniels of Orlando, Florida, but do not yet have assurance that he can put this in his schedule. We expect to know soon. We also hope to have some outstanding laymen, some wonderful, lilt-ing music.

We hope to have attendance from more than twenty states, particularly pastors, evangelists, Christian workers and earnest Christians who want to learn how to win souls, how to study the Bible, how to be filled with the Holy Spirit, how to pray, how to have revival. This should be a Pentecost of blessing. Let us all pray now that the flood-gates of God's blessing may open wide upon us at Fort Smith, August 10 to 15!

Look for further announcements soon. We will soon be making a big circular announcing the whole program, giving hotel rates and further instructions. Plan your vacation if possible to include August 10 to 15 at Fort Smith, Arkansas, in the beautiful Ozarks. The city is easily accessible, with good highways, rail and air transportation. It is on the western border of Arkansas, near the Oklahoma line. Make your plans now to attend.

PRESENT DAY
METHODISM

and the



By Newton C. Conant,
Pastor, Calvary Bible Protestant Church, Camden, New Jersey

Chapter 3

Methodist Leaders Deny the
Inspiration of the New Testament

Having seen how the leaders of the Methodist Church regard the Old Testament, we can hardly expect them to take a different attitude toward the New Testament. It is the historic belief of the Christian Church, and it is evident from a simple reading of the New Testament, that whenever the New Testament quotes the Old Testament, it quotes it as inspired, authoritative, and as a final court of appeal. Since the Methodist leaders so boldly deny the inspiration of the Old Testament, it is no wonder then that the inspiration of the New Testament is likewise denied. As we examine the writings of the Methodist leaders we find they charge that the New Testament is full of mistakes, errors, and even fraud. Hence, the New Testament to them is not the inerrant Word of God, inspired by the Holy Spirit.

Infallible New Testament
Not to be Expected

According to Dr. H. F. Rall, "If now our Lord Himself was not omniscient in details like this, why should we expect infallibility of the New Testament writers?" (Christian Advocate, January 17, 1946). As a proof that we are not to expect an infallible New Testament, Dr. Rall offers the amazing argument that even our Lord did not know everything, so we should not expect the New Testament writers to know enough to keep their writings inerrant. Such an attitude entirely leaves out the Holy Spirit, through whose inspiration alone the writers were kept free from error.

Gospel of Matthew—Methodist
Leaders Say Matthew Con-
tains Mistakes, Inaccu-
racies, etc.

"What mistakes did Matthew make?"

"In one case (27:9) he ascribes a prophecy to Jeremiah which is actually from Zachariah (11:13). In another instance (23:25) he refers to Zechariah, son of Barachiah, as having been slain between the Temple and the altar, when an entirely different man was the victim. In still another case, in connection with his genealogies, he omits three kings from the list (Ahaziah, Jehoash, and Amaziah—II Kings 8:25; 12:1; 14:1-2), though their reigns totaled seventy years." — Know Your Bible Series, No. 12, p. 34.

"First of all, Matthew's genealogy does not agree with Luke's (3:23-38), and all attempts to reconcile the two have failed thus far. Both tables seem to be incomplete, and to clear them up is a fruitless endeavor. Even if we were able to do so, the results would hardly justify the effort." — Know Your Bible Series, No. 12, p. 34.

"How did Matthew undertake to prove his case?"

"Beginning at his birth and proceeding on down to his resurrection, the author undertook to show that Jesus fulfilled Hebrew prophecy concerning the Messiah. . . In some instances the references are a bit strained, and in other cases actually inaccurate, but the complete argument must have been very impressive in that day." — Know Your Bible Series, No. 12, p. 33.

The Methodist leaders apparently refuse to examine carefully and consider the satisfying answers which Christian scholars have given to these and other difficulties. Their view, which seems predetermined, is that the New Testament is merely the writings

of men, hence it contains error. Matthew's Gospel is said to be strained, inaccurate, and marred by mistakes.

Gospel of Mark—Methodist
Leaders State That it
Contains Geographical
Errors

"His statements concerning the movements of Jesus outside of Jerusalem are a bit vague, and at least three geographical errors occur in his account. In one instance (Mark 7:31) an impossible route is described; in another (5:1) a territory which lies far south and inland is located on the shore of Galilee; in still another (11:1) the natural order of the villages is reversed." — Know Your Bible Series, No. 12, p. 14.

Mark likewise contains at least three geographical errors, it is claimed. Dean Henry Alford sees no difficulty in the first alleged error of "the impossible route." Alford simply states, "He went first northward (perhaps for the same reason of privacy, as before) through Sidon, then crossed the Jordan and so approached the lake on its east side" (New Testament for English Readers, p. 247).

The second alleged error is that a territory which lies far south and inland is said to be on the shore of Galilee. Dr. William Ewing, writing in the International Standard Bible Encyclopedia, answers this charge as follows:

"The city of Gadara is represented today by the ruins of Umm Keis on the heights south of el-Hummeh . . . about six miles southeast of the Sea of Galilee. It may be taken as certain that the jurisdiction of Gadara, as the chief city in these regions, extended over the country east of the sea . . . The figure of a ship frequently appears on its coins, conclusive proof that its territory reached the sea. The place might be called with propriety . . . the land of the Gadarenes." — International Standard Bible Encyclopedia, "Gadara," p. 1152.

As to the charge that the natural order of the villages is reversed in chapter 11:1, this is purely a matter of the critics' own subjective thinking.

Gospel of John—Methodist
Leaders Treat the Gospel
of John as a Fraud
and Unhistorical

Concerning the Gospel of John, we are told, "In an effort to convey his convictions to his readers, he composes long speeches, puts them on the lips of Jesus, and offers the whole to the public as a historical narrative" (Know Your Bible Series, No. 11, pp. 34, 35).



The Apostle John is accused of forging documents; is said to have composed long speeches, and in order to give these writings some weight with his readers, he passes these speeches off as the actual words of Jesus. John would have us believe them to be actually historical, though Jesus never made those speeches, Methodist authors claim, in the form in which we find them in John's Gospel. However, the Gospel of John closes with the author's own testimony that he is reporting accurately. "This is the disciple which testifieth of these things, and wrote these things; and we know that his testimony is true." We prefer John's witness to his own writings rather than the witness of unbelieving critics who wrote eighteen centuries later.

Book of Acts—Methodist
Leaders State the Book
of Acts Contains Er-
rors and Discrepancies

Regarding the book of Acts, the Methodist leaders deny the accuracy of the author, Luke:

"What is our judgment of Luke, then?"

"Luke undoubtedly took great pains to make sure of his facts, but even so errors crept in. There are three accounts of Paul's conversion, for instance (chaps. 9, 22, 26) which agree in the main facts but disagree in numerous details. In 9:7 Paul's companions hear a voice but see nothing; in 22:9 they hear nothing but see a light; in 26:13, 14 they hear and see nothing, but fall to the ground speechless. It is possible to believe that Paul told the story with varying details under different circumstances, but even under the errors and discrepancies of these three reports we sense the feeling of great awe in the presence of a miracle that is taking place." — Know Your Bible Series, No. 12, p. 63.

The book of Acts, we are told, contains errors and discrepancies. Hence it likewise is not the inspired, inerrant Word of God. The charge is made that three conflicting accounts of Paul's conversion are recorded. This charge has been satisfactorily answered by many able Bible expositors. We cite Bishop Wordsworth who writes:

"Saul saw Jesus; they (the companions) only saw the light of His appearance; he heard and understood the words of His voice; they only heard its sound. . . To imagine (as some have done) that St. Luke, having given an account of St. Paul's conversion in the 9th chapter puts . . . into the 22nd chapter a speech which in an important point contradicts that account, is to suppose not only that St. Luke was not inspired, but that he was destitute of common sense! To imagine that St. Luke really contradicts St. Paul or makes St. Paul contradict himself is indeed . . . to degrade the writer of Acts from 'Luke, the beloved physician whose praise is in the gospel,' to an 'idiot evangelist.'" — Greek Testament, with Notes, p. 83.

PAUL'S EPISTLES

Leaders of Methodism tell us that the New Testament writers never expected to see a New Testament. Paul saw no need of a New Testament, and never referred to his own words or any other New Testament writers, as being Scripture. Paul, it is al-

(Continued on page 3)

Noteworthy NEWS Notes

Using the ministry of the internationally known Jewish Christian evangelist, Dr. Hyman Appelman, God has given Mexico City one of the greatest revivals in its history. Crowds packed the church nightly, and some 200 souls confessed the Lord as Saviour in the first service alone. Three languages were required to reach the members of the diverse congregations with the message of salvation.

Behind this manifestation of God's blessing, however, was much prayer and work, particularly on the part of Dr. Jacob Gartenhaus, of the International Board of Jewish Missions. Several years ago Dr. Gartenhaus felt a call to evangelize the unsaved of Old Mexico, particularly the Jewish people there; concurrent with this call came an offer from Luis Torres, Mexican Christian studying at the Spanish Baptist Seminary in El Paso, Texas, to dedicate his life to this same work. Consequently the two journeyed to Mexico, where they translated tracts and "Our Hope" magazine into Spanish and German. However the supply of these items, along with Testaments, gospels, and other tracts, was soon exhausted by the eager populace.

Shortly thereafter, the two made a second trip to Mexico where additional preparations were made for the recent Hyman Appelman campaign. God graciously began to work in hearts. "It was then that I began to pray, talk and plan for this mighty revival which was to shake Mexico to the roots,"

Dr. Gartenhaus writes. "And this is just the beginning of greater things to come out of that land."

Dr. Harold L. Lundquist, nationally known Christian speaker and author, has resigned from the pastorate of the First Evangelical Free Church of Chicago to become executive director of the Evangelical Welfare Agency. The agency, located in Chicago, is a licensed child placing medium supported by more than 30 denominations, and is rapidly expanding services to help meet the need of homeless children.

Twelve million pieces of gospel literature were distributed in 110 countries in 28 languages and dialects during 1951, according to a report from the Colportage department of Moody Bible Institute. Items circulated included storybook libraries, Gospels of John, tracts, and books; these comprised a total of nearly 1200 individual shipments.

The second half of Grace Bible Institute's ninth year began with a day of prayer. A total of 316 students registered for the second semester, the largest number of which came from Kansas. According to H. D. Burkholder, president of the Omaha, Nebraska school, the Institute will be the scene of a Missionary Conference scheduled March 17-21. Christian friends are urged to pray for these special meetings; the public is cordially invited to attend.

Present Day Methodism

(Continued from page 2)

leged, never had the slightest thought that anything he wrote would ever become Scripture. The honor of a place in the Scripture was according to the writings not by those who wrote the Scriptures, but by those who read. A few questions and answers from the Methodist leaders will suffice to show the position of the Methodist Church regarding Paul's epistles.

"Did Paul set out to write a New Testament?"

"He did not. Nothing in any of his writings indicated that the need of a New Tes-

tament ever occurred to him

... He believed of course that some of his own words carried the endorsement of the Holy Spirit, and he expected them to be received as such (I Cor. 2:4; 7:40; II Cor. 5:5; I Thess. 4:8.) But an open-minded reading of Paul's letters will make very plain the fact that he had no thought of writing Scripture for us when he wrote his messages to the Christian churches for which he felt such a responsibility. Certainly he never referred to his own words, or

Dr. Bob Jones Says:

The older I get the more I appreciate people who are appreciative. One time a man said to a friend, "Bill, Tom doesn't like you very much." Bill said, "Well, I don't know why. I never did Tom any special favor." It is true that some people to whom you are very kind and to whom you extend favors have no sense of appreciation, but we thank God for our friends in many places who are appreciative. I had a letter just the other day from a fine Christian woman in Alabama. Here are some of the things she says:

"Dear Dr. Bob: It is a privilege for me to send a check for \$25. This is not a large amount, but I do want to add my bit to the Student Loan Endowment Fund. I have been an advocate of the school for many years, and I always hold it up as the best school in the world. My oldest daughter Evelyn graduated from the school in the early days. My son Albert and daughter Georgia both attended the school in Cleveland, Tennessee; and my other son has attended the school in Greenville, South Carolina. Dr. Bob, the training given my children stays with them. They are always ready to stand up for the Bible any time and any place. They are good Christian citizens. The youngest son enlisted in the air force. He carries God's message in song wherever he may be. I have al-

ways endeavored to hold up the Lord Jesus Christ to my children, but I give Bob Jones University credit for the Christian training that I was unable to give. None of my six children are modernists. I pray for Bob Jones University. May you have every blessing as you strive to win young people to the Lord Jesus Christ."

It is letters like that one and testimonies that I get by word of mouth from students and parents in many parts of the world that keep us stimulated to keep on keeping on in this work for God. If you friends who read this could read all the letters that come to our desk and could hear all the things that are told us about what the Student Loan Endowment Fund has meant, you who have already sent contributions would send additional amounts and you who have not yet helped us would send some amount even though it is a sacrifice for you to do.

Please remember that we have a definite goal we are trying to reach by the time this school year closes, which will be the last of May. Keep praying for us, and may the Lord direct you about the amount He would have you send for the Student Loan Endowment Fund.

BOB JONES, Founder
Bob Jones University
Greenville, S. C.
(Advertisement)

to those of any other New Testament writer, as being Scripture."—*Know Your Bible Series*, No. 8, p. 13.

"Did Paul choose any of the books of the New Testament?"

"He wrote several of them, but he never wrote any with the slightest thought that they would ever become Scripture. Indeed it is altogether improbable that Paul ever expected there would be a New Testament."—*Know Your Bible Series*, No. 1, p. 60.

"How did they decide upon the books to be included?"

"... In time the doctrine of Inspiration became a fixed belief in the mind of the Jews, and in Jesus' day all faithful Jews believed that the Scriptures owed their origin to men who had been inspired of God. Whoever wrote them was only an instrument in His Hand. It was inevitable that the Christian movement would, sooner or later, produce literature which would also be named 'inspired.' But it is very important to note that this honor was credited to the books by those who read them, rather than being claimed by those who wrote them."—*Know Your Bible Series*, No. 1, p. 57.

In answer to the above statements we will let the New Testament writers speak for themselves. The Apostle Paul in writing to the Galatians claimed divine revelation for the gospel he preached and about which he wrote. "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11, 12). Paul also claimed that in his teaching the very words were inspired by the Holy Spirit: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (I Cor. 2:13).

In many instances Paul claimed that he declared the Word of the Lord. "For I have received of the Lord that which also I delivered unto you" (I Cor. 11:23). "For this we say unto you by the word of the Lord" (I Thess. 4:15).

Paul made the acceptance of his writings the test whether a man was a prophet and spiritual. "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (I Cor. 14:37).

Paul declared his writings were authoritative, even going so far as to write, "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed" (II Thess. 3:14). Paul also commended the Thessalonians because they received his utterances as "the word of God which it is in truth" (I Thess. 2:13).

Peter places Paul's writings on the level with the "other Scriptures." "... Our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; ... they that are unlearned, and unstable wrest, as they do also the other Scriptures" (II Pet. 3:15, 16). Peter, in this passage, definitely ascribes to Paul's epistles the title of Scripture. Peter would tell us that there are other Scriptures in addition to the epistles of Paul (which are Scripture) which are likewise wrested by the unlearned.

Paul also, in the opinion of such a competent scholar as Dr. B. B. Warfield, declares the writing of Luke to be Scripture. "For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward" (I Tim. 5:18). The first clause is from Deuteronomy 25:4 and the second is from Luke 10:7, though both passages are cited as forming part of the Scriptures.

Pastoral Epistles—Methodist Leaders Declare These to Be Forgeries, Forged By An Admirer of Paul's

"Was there no written life of Jesus?"

SWORD FAMILY ROUNDTABLE

Some Greatly-Used
Christian Leaders'
Comments on
THE SWORD
OF THE LORD



DR. JOE HENRY HANKINS was born in a log cabin on an Arkansas hill farm, attended Ouichita Baptist College, and at 35 had become a successful businessman. He began his ministry as pastor of a half-time church at \$40 a month! Pastors included Whitewright and Childress in Texas, Ark. Dr. Hankins has been a full-time evangelist for nine years (and in 33 states) most of that time in city-wide union campaigns. He is the author of a book of sermons, "Old Time Religion."

PHONE 4-3604

JOE HENRY HANKINS
Evangelist
Little Rock, Arkansas

224 BROADWAY

It gives me real joy to commend THE SWORD OF THE LORD to all Christians everywhere and especially to preachers and evangelists. I consider it the best evangelistic weekly published today. Dr. Rice's sermons and articles are always of the highest caliber and feed one's soul. The selection of full-length sermons, many times mechanically recorded with illustrations and all, by the leading evangelists and evangelistic pastors of the world, is superb. I know of no other religious periodical that gives its readers such a wealth and variety of fresh, rich and inspiring evangelistic matter.

Sincerely yours in Him,

Joe Henry Hankins
Joe Henry Hankins

"It is difficult to answer this question unless we are able to determine the date of the writing of the Pastoral Epistles. If, as seems very probable, they were composed by an admirer of Paul's about A. D. 125, then it seems likely that the four Gospels had all taken form."—*Know Your Bible Series*, No. 10, p. 25.

Methodists state that an unknown author used Paul's name.

"Would any Christian have dared do such a thing to Scripture?"

"We must remind ourselves at this point that no Christian of that day had any thought that these letters (or any other books included in our New Testament) were Scripture... No one thinks of a hymn as having been 'inspired,' so that it cannot be changed without doing violence to its 'inspiration.' Neither did the early Christians think that they were tampering with Scripture when they were handling the letters of Paul.

"Even more, a devout Christian who possessed some notes and fragments of letters Paul had written would not feel he was doing anything dishonorable if he put these together in a more or less connected fashion, adding sentences of his own here and there to make them hold together, and then calling the whole a 'letter' of Paul's. This would be especially true if he were confident that in so doing he was true to the mind and thought

of Paul... In all this discussion we must remember that it was not until more than a hundred years after the letters to Timothy and Titus came into existence that they were called Scripture. Until that time they could be handled with considerable liberty without doing them any injustice."—*Know Your Bible Series*, No. 10, p. 12.

The pastoral Epistles — First and Second Timothy, and Titus — are declared to be forgeries. They are not from the hand of the Apostle Paul, but were written by an unknown admirer of Paul about sixty years after Paul's death. No Christian of that day had any thought that these letters (or any other New Testament books) were Scripture. These letters were no more inspired than our hymns. As a hymn may be changed and not do violence to its "inspiration," so may these letters be altered.

Paul certainly intended the pastoral Epistles to be received as authoritative, as we judge from such passages as I Timothy 1:18; 4:6; 5:21; 6:2-5, 13-14; II Timothy 2:14; 4:1,2; Titus 2:15. There is no evidence that any group of Christians rejected the pastoral Epistles once they received them.

Epistle to the Hebrews—Methodist Leaders State That the Book of Hebrews Is Far Removed From Modern Problems

"What is the modern value of Hebrews?"

"The student can be forgiven for asking why a book (Continued on page 11)

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

From three campaigns held in the First Baptist Church of Hermon, Oregon, in California Height, Long Beach, and in the First Baptist Church of Covina, California, Evangelist Benny Bates reported blessings from God. Among the many decisions there were 65 professions of faith in Christ and 15 decisions for full-time Christian work.

Evangelist Lawrence Baird wrote of the blessings of God in Bend, Oregon: "During the two-week meeting, 65 souls found Christ and made public confession. There were many families that came back into the fellowship of the church."

Countless thousands of praying hearts followed the Billy Graham Evangelistic Campaign to the nation's Capitol, where God's power and faithfulness were everywhere evident. One of the unique features of this crusade was the mass-meeting on the steps of the Capitol in spite of cold and heavy rain. The gospel was broadcast from this unusual spot from coast to coast. It was probably the first time a gospel invitation to accept Jesus Christ was made from the Capitol building. It was reported that 500 made a public decision. The campaign averaged about 150 decisions a night. God over-ruled the limitations of the fire restrictions and gave official approval to double the seating capacity of the meeting place. Another striking feature was the preaching of the gospel each day to a large group in the Pentagon building. Congressmen and officials were prominent in the public meetings. Billy Graham called upon the Congress of the United States to petition the President to call for a day of prayer and fasting as was done in the dark days of the Civil War in 1863. May the church make much of this united prayer effort!

Delegations to the nightly meetings were as high as 2,000 and 3,000, coming from as far as Philadelphia. This is the work of God. God is trying to tell our nation how eager and longing the Holy Spirit is to pour out great, spiritual flood-tides, if only God's people would unite, pray, humble themselves, and turn from their wicked ways. Continue to pray for all God's faithful evangelists.

Street car strikes and winter storms cannot stop revival fires. The Rev. J. D. Carlson, who entered the evangelistic field last September, was used of God at a Youth For Christ Rally in the large People's Church of Toronto, which was packed in spite of the street car strike. Then in Saskatoon, Saskatchewan, a city of 50,000 people, Brother Carlson's campaign began when the weather was 20 and 25 degrees below zero. The report says that the meetings were, however, so blessed with crowds that the crusade moved to three other buildings and these also were crowded out as the people hungry for the gospel of Christ came in ever-increasing numbers night after night. On the Sunday afternoon it was necessary to have one afternoon meeting and two evening services.

The Crusade closed with the final meeting being held in the largest United Church in the city. "What a thrill it was to see it packed with the people half an hour service time," declared the reporter. The pastor of the sponsoring church, Rev. R. McIntyre, reported that all expenses were met before the end of the meetings. Many people in the church say this has been the greatest evangelistic campaign they have ever seen.

Evangelist Douglas Winn writes from Roxton, North Carolina: "There were 21 conversions and additions to the church in six

nights with Rev. Dick Beard and the Front Street Baptist Church." He also reports from the Calvary Baptist Church of Burlington, North Carolina: "Forty-one precious souls accepted Christ in ten days just closed with Brother Nall. After the first two services, people were saved every night. A man who experienced hand-to-hand fighting in Korea, who promised God he would accept Christ if his life were spared, had not kept his vow, but was saved the last night of the meeting."

Evangelist Bill Hagel, converted in the John R. Rice campaign in Springfield, Missouri, in 1949, has held eleven revival meetings since that time, in which 436 persons have made public confessions of Jesus Christ as their Saviour. These revivals were held even while Auctioneer Bill was still crying some of the largest real estate and livestock auctions in the nation. Now he has given up his auctioneering to enter revival work full-time. He wrote the editor February 5; after being in the south for some time: "Many doors were open to me in the South. I spoke January 13 three times in Gainesville, Georgia—Sunday morning at New Holland Baptist Church; Sunday night at Central Baptist Church. Pastors of both churches have promised to cooperate in a city-wide revival in that city in May. Also spoke at a colored church in Gainesville on Wednesday night. The following Sunday, January 20, I spoke at Huffman Baptist Church, Birmingham, Alabama, where we are planning a tent meeting this summer. Then I went on South and spoke at the Anna Maria Baptist Church, Anna Maria, Florida."

Bill added: "I have no regret to make in the decision I have made. Many people think I am foolish and will return to my business, but I am burning all bridges behind me and looking only forward and I count my business as Paul did in Philippians 3:7."

He begins a city-wide meeting in Bradenton, Florida, in March. He is equipped with a tent, which seats 3,000; with seats, organs, trucks, etc. Bill is available for some week-end speaking engagements to churches that would be interested in his services between February 29 and March 15. His address, Bill Hagel, 500 College Street, Springfield, Missouri.

What The Sword of the Lord Did to a Worldly Backslider

From Miami, Florida, Edwin T. Bryan, fifty years old, writes the following lovely word:

"I have taken a long time to write and tell you how much THE SWORD OF THE LORD has meant to me. It was sent to me by a brother-in-law by marriage, who is a Baptist preacher. I was saved when I was twelve years old, but I never knew what it meant to SERVE THE LORD. I went through my life (the best part of life) in sin and of course both IN THE WORLD and OF THE WORLD, in the sense that my old nature was allowed to take over my whole being.

"I turned to drink, gambling, and almost everything else that is despised of God. In all these years that I was in the world, as I look back, I can see my life wasted. I can see God's pulling at my heart, and I can see Him chastening me in every hour of my existence. I suffered an illness that lasted nearly three years. Even with this, I could not see that God was calling me back, and I continued in my sins, unwilling to take advantage of His way of escape. About two years ago I began to receive THE

SWORD OF THE LORD. I did not know from whence it came. I would throw it aside and refuse to read it. After about three months of this, I finally started to read it, and something began to happen inside of me. About this time, an evangelist came to our part of town and held services in what is known as the SYLVANIA HEIGHTS BAPTIST church. His name was Dr. Gamble. I had been attending this church, but under Dr. Gamble's preaching, the Holy Spirit got hold of me and I made a rededication of my life to the Lord. I have been serving Him the best I know how ever since."

This brother belongs to a soul-winning club, "Fishers of Men," and is active in the Lord's work. Thank God that THE SWORD OF THE LORD was used of God to help bring him back to the Lord.

Could you not honor God by sending THE Sword to someone who needs it, and by following the work with earnest prayer? Subscribe for relatives, for preachers, for backsliders, for lost sinners. The price is \$2.00 a year. Write THE Sword of the Lord, Wheaton, Illinois.

UNSHACKLED

Letters From Japanese New Converts and Workers
By Viola Walden
Secretary to Dr. Rice

Loosed! From sin to Christ... from Hell to Heaven... from garments spotted with the world to robes of righteousness! Yes, that is the good news we wish to pass on to you in this article.

A Christian serviceman stationed in Tokyo wrote to Missionary Kenneth McVety who too is in Japan:
"Dear Mr. McVety:

"... I feel that a little note of appreciation is due for all the wonderful blessing we have received from passing out the tracts provided by your office.

"After one of my furloughs, it was my good pleasure to drive back to Tokyo with one of your fellow-missionaries and another friend of mine. As we were driving along, this missionary asked if perhaps the GIs couldn't get together and organize a team to pass out tracts to the spiritually hungry Japanese. At a glance I could see the need of the Japanese as far as spiritual things are concerned. One need only to visit one of the many temples to see their great need. I told him I was sold on the idea, and later he brought me 12,500 copies of 'What Must I Do to Be Saved?' in Japanese, by John R. Rice.

"I was able to get another fellow to work with me, and we were able to visit many of the railroad stations in Tokyo. The tracts went like wildfire. We passed out two or three thousands every night.

"We have been blessed by being able to sell this idea to another group at Yokota Air Base and still another group at Yokohama. We have used fellows on R. R. from Korea many times, and they all thank us, mind you, for letting them work for the Lord! Our small group is now averaging about 30,000 tracts a week. The Yokota group can handle about the same number, and the Yokohama group perhaps a little more.

"During one of our visits to Yurakacho Station located in the heart of Tokyo, I was stopped by a reporter from a Tokyo newspaper. I had just come from a Christian meeting, and I was going to stay out until I emptied my bag. It was about 11:30 when this reporter stopped and asked what I was passing out. Rather than answer him, I gave him one of John R. Rice's tracts so that he could see for himself. After reading it, he told me he was a reporter and wanted an article about me. I asked him to meet me the next afternoon after work.

"I gave this matter much prayer, because I felt that it could be used to the glory of the Lord. We talked together, and the article was printed in the newspaper. I am enclosing a copy of it. I have already seen, to some extent, some fruit from it.

"I praise the Lord for all His goodness and blessings, and sincerely hope that He will continue to bless you and your work. Continue to fight the good fight of faith and look up to Jesus, our battle Commander, so that some day soon He will say to us, 'Well done, good and faithful servant.' Yours in Christ,"

(Signed) D — W —
The Japanese newspaper gave a good deal of space to tell of this work under the caption, "Lighting the Hearts of Passers-By," and used a picture of the servicemen supplying eager Japanese with the tracts.

With an army bag slung over their shoulders, these American soldiers are on the street day and night, distributing Dr. Rice's booklet, 'What Must I Do to Be Saved?' The Japanese newspaper reporter quoted one of the servicemen, as saying, when asked his motives for doing this work, "There's no use keeping my faith in God to myself. The greatest thing I can do for the Japanese, who have lost peace in their hearts, is to light the lamp of their hearts through God's message while I am here in Japan."

Results From "What Must I Do to Be Saved?" in Japan

"Already good SWORD OF THE LORD readers have furnished money for 1 million, 179 thousand booklets in Japanese. In addition, a recent check was sent from our office to Japan for \$1500 for another large edition.

From time to time we have given testimonies from those saved through the booklet. But in a letter which reached our office on February 9 from Missionary Kenneth McVety, there came translation of ten testimonies (the writers had written to the missionary in Japanese, and he translated the letters for us into English). How these letters touched our hearts here in the office! We wish to share them with those of you who have faithfully helped get the message out in Japan.

1. "I read 'What Must I Do to Be Saved?' and was much impressed by it. Yes, I am a sinner. Only God can help me to become a righteous man. I have decided to believe in Him and live my life in accordance with His will. If you have another booklet, please send one to me."

2. "I was injured in a fall from a cliff some time ago, and have not been able to work recently... Here at the hospital someone gave me a copy of 'What Must I Do to Be Saved?' and after reading it I accepted Christ as my Saviour and want to become a member of your group. Please continue to help me and many others who are in need, too."

3. "I am sixteen years old and have been suffering from many spiritual problems. I have not been able to study for the entrance exam to the university. However, my friend gave me a copy of 'What Must I Do to Be Saved?' and I have come to believe that I can be saved through Christianity. My spiritual suffering has become less and less and I am beginning to see hope for the future. I have been living without any belief in God. Do you think it is possible for me now to become a Christian? If it is possible, I want to have even the lowest place among Chris-

tians. I want to know more about it, so please send me additional literature."

4. "I thank God that I could have the opportunity of reading 'What Must I Do to Be Saved?' I have been in bed since last April with tuberculosis, and I have been seeking some satisfaction since that time. I realize that religion can help me. It is like a light in a dark place. Since I am in bed I cannot go to church and cannot meet with a pastor or missionary. But, please do not forsake me, but continue to teach and guide me."

5. "When I was selling beer at Atami Station on the 22nd, a lady gave me 'What Must I Do to Be Saved?' I am sending you my decision sheet with this letter."

6. "Thank you very much for 'What Must I Do to Be Saved?' I have been living a very bad life—drinking and playing. It was the beginning of last month when I was in a Sobu train that a foreigner sitting in front of me gave me that small book. It was just that that met the need of my heart. I will try to use my holiday to come and visit you, and want you to pray to God. Please lead me."

7. "My parents died when I was young and I have been raised by my aunt. She has been the only person on whom I could depend. However, at English conversation school, I met a Christian friend who told me that I needed someone else besides my aunt, because she was not going to live forever.

(Continued on page 6)

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Here's How It Happened

Unusual Testimonies About Sword Literature

Here is a thrilling story we received this week of how a woman was saved while reading "What Must I Do to Be Saved?"

"Just couldn't put down all I wanted to say in the small space in the back of the little book of 'What Must I Do to Be Saved?' so I just had to write you a letter to say that I accepted Jesus Christ as my personal Saviour. I was born again before I even laid down the little book. I had just finished reading. Praise His wonderful name. I've had the most wonderful blessing—something that I know was real. My little daughter who is four years old said to her daddy that after Momma read the book she was so happy she shook all over, but praise God, His blessings will make us laugh and cry with joy. I had prayed many times but never seemed to quite reach God for I know now all I had to do was just believe. Oh, it is so wonderful to have a God so good that He will save and keep us. Brother Rice, I read your book to my daughter when I put her to bed. I tried to get my husband to read it but he wouldn't so I pray he was listening while I read it to our daughter. Pray that he will accept God soon so will you pray also that our home may become a home of prayer and that we will do all for God. So again I want to say I pray that when you get this letter that God will bless you as He did me when I first believed, Praise His wonderful name. May God bless and keep you for your good works to help others. I ask it in Jesus' name, amen."

Mrs. Ella Rae Harmon will receive a certificate for \$5.00 worth of Sword literature for this unusual story.

Do you know of an exceptional case where God used either THE SWORD OF THE LORD or some of our books to win someone to Christ or rededicate his life to serve the Lord? Write up the details as carefully as possible and send them to

Walter E. Handford
THE SWORD OF THE LORD
Wheaton, Illinois

If your story is chosen to be used in this column you will receive a certificate for \$5.00 worth of the Sword of the Lord literature. We are not expecting literary perfection, but honest reporting of facts that show how Sword literature wins souls.

Christ's Comfort

(Continued from page 1)

boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." We all know that where you find a flower you know there must have been a seed. Where you find a river you know there must have been a spring. Where you find a flame, you know that there must have been fire. When you find a man beloved and blessed of God, you know there must have been faith, whether it is re-

corded or not, whether you see it or not, because you cannot see faith. It must be there. Faith is that which stands upon something which without faith would bear no weight. Faith is the germ of a victorious man's virtue. It is the fountainhead of his goodness. It is the living source of warmth and life through his life. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

You might turn this around and say, "Without faith it is impossible to serve God." Why do I say this? Because if a man is without faith, he will not try to serve God. If a man does not believe that there is gold in the mountains, he will not try to dig the earth. If the farmer does not believe that there is coming a harvest day, he will not till the soil. If he does not believe that things can be made better, he will not try to make them better. If one does not believe that there is goodness, he will not try to be good. If he does not believe that there is truth, he will not try to be truthful. If he does not believe in the reality of purity, he will not try to be pure. Jesus said, "Ye believe in God, believe also in me."

Believe in My power—"All power is given unto me in Heaven and in earth."

Believe in My promises—"The promises of God are yea and amen."

Believe in prayer, and in My prayer—"He ever liveth to make intercession for them."

Believe in My presence—"Lo, I am with you always."

Believe in My preparation—"I go to prepare a place for you."

Believe in My purity—"Every man that hath this hope in him purifieth himself, even as he is pure."

Believe in My person—"The father and I are one."

Think of the comfort of faith. "... but ye, beloved, building up yourselves in the most holy faith, praying in the Holy Ghost." That is the only kind of building that gives permanency and gives us men of might, is this mighty thing we call faith.

I never doubted when the snows were deep

That underneath them the violets lay asleep

I never questioned when the winds were cold

That maple leaves were waiting to unfold

Wife Gets Table Turned

We think you will enjoy the following letter from a woman whose life was transformed when an unmarried cousin gave her the book, **THE HOME: Courtship, Marriage and Children**. The letter comes from an Illinois town.

December 6, 1951

"Dear Brother Rice:

"Just a few lines that I must write to tell you that I have finished reading your book, **THE HOME: Courtship, Marriage and Children**. My cousin (who is an 'old maid') loaned it to me with my thinking of teaching my older girls some things; but instead, the table was turned. I had several days of confessing, praying for help and guidance as I was reading it. I have loaned it out to a friend and talked about it at missionary circle. One lady bought a copy for her own use, and then this friend I loaned it to has told her sister and so on. It's a wonderful book! I thank God for using you to help me. Things are working out, too... My husband is beginning to melt, and has given me permission this year to teach a Bible Club class."

"I had wondered and was very upset as just how far and much Ephesians 5:21-32 meant. Thanks to your book, which explained it out, I have peace of heart and mind."

"This friend to whom I loaned the book is a Sunday School teacher of girls ten to teen-agers, and she is stressing these points of husbands, wives, etc."

"Sincerely in Christ,"

(Mrs.) G M

Rockford, Illinois

It is wonderful to know what God does to many through this book on **THE HOME: Courtship, Marriage and Children**. Following are the chapter titles:

1. Marriage and Home
2. Courtship and the Dangers of Petting
3. Principles of a Successful and Happy Marriage
4. Some Things That Should Delay Marriage
5. Some Should Never Marry
6. Man, God's Deputy as Head of the Home
7. Wives Should Be Subject to Husbands
8. Letter to a Young Husband
9. Normal Sex Life in Marriage
10. The Blessing of Children
11. Birth Control
12. Correction and Discipline of Children
13. "Honor Thy Father and Thy Mother"
14. Family Worship in the Home
15. Prayer in the Home
16. Teaching Children the Bible
17. Winning Children to Christ
18. Character Building in the Home
19. Cooperating with Church, School and Community
20. Adultery, the Ruin of Marriage and Morals
21. Divorce, the Wreck of Marriage
22. Making Christ the Head of the Home

There are 381 large pages, price only \$2.50. Order from Sword of the Lord Publishers, Wheaton, Illinois.

And shall I now at touch of sorrow's hand
Grow panic-stricken, fail to understand?

I walked a dreary path of life in sleet

Yet looked ahead to grasses for my feet

I faced a silence when the woods were dumb

And always knew in time the birds would come.

Will God let my winter be too long

Who fills His world with sun and bloom and song?

And faith answers "No" to those questions. "Believe in me." The presence of faith made the heart of Jesus happy. The absence of faith in others made the heart of Jesus ache. He knew that men live by faith, work by faith, endure by faith, get by faith, die by faith, and that by faith people are saved from their sins. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Without faith life is like a dream that vanishes away, like a nightmare with a terrible ending, like a tragedy with no Shakespeare to write it. The presence of faith is a mighty power.

We know that faith is the evidence of things not seen, the substance of things hoped for. May God help us to know that without faith it is impossible to please

Have a D.V.B.S.

Good Reasons Why Your Church Should Have a Daily Vacation Bible School

By Merold E. Westphal

The Daily Vacation Bible School is a glorious opportunity for the local church and Sunday school to reach and to teach and to win to Christ the children of your community.

1. *The Sunday School is not Reaching and Teaching All Its Constituency.* Over 27,000,000 boys and girls are growing up in America without any Bible teaching. Some get religion without Christ. Many boys and girls attend Sunday school less than 25 Sundays a year. Bad weather, closed roads, indifferent or hostile parents, distracting programs and Sunday desecration, keep many pupils away from good Sunday schools. The fact that many children in your community never go to Sunday school, or attend irregularly, is reason for a good Vacation Bible School.

2. *A Bible-Centered D.V.B.S. May Accomplish as Much in Ten*

God and help us to think upon the great victories which faith has and which it can have and will have.

The Comfort of Hope

Now I want to talk to you on "The Comfort of Hope" which we find in John 14. Comfort is just as definitely found in this chapter from the first verse to the last, all through and through it, as you find salt in the waters of the sea, just as you find flowers in the springtime and just as you feel the cooling touch of the breeze when the summer breezes blow.

Jesus said, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know" (John 14:2-5). Jesus taught His disciples that the temporary separation was to be succeeded by an eternal reunion. The hope Jesus holds out is of an everlasting Home when He should return and take His people Home to be with Him.

Paul speaks of God as the God of hope. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Rom. 15:13). And in First Thessalonians 4:13 we find these words: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." Back of all of our troubles is God, back of all of our sorrows, all of our sins, is God; God wanting to bring comfort in sorrow, God anxious to forgive and God anxious to deliver us out of all of our troubles and distresses. God is not feeding His children on false hopes.

And you remember that I said that so much of this chapter has no real value for people who have never accepted Jesus Christ, because if you reject God's Son, you cannot receive the things which come through God's Son to people. God does not give ashes for beauty, but He gives beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness. Mount Sinai may gleam with retributive fire, but the gospel gleams with hope. "In Adam all die," cries Genesis. "In Christ shall all be made alive," says hope. Christianity charges a man with hope, the hope that he can come back, that he can recover, that he can be remade.

San Francisco was shaken to pieces by an earthquake, but San Francisco recovered—and so can man. Chicago was burned to a pile of ashes by a terrible fire, but Chicago recovered—and so can man. Daniel was remade, and so can you be remade. Jonah was a discredited man, but Jonah came back. "And the word of the Lord came unto Jonah the second time." This shows that God was putting hope into him and giving Jonah another chance.

(Continued on page 11)

Days as the Sunday School Can Accomplish in a Whole Year. Ten days of school from 9:00 a. m. to 12:00 noon is thirty hours of consecutive Bible teaching, evangelism and holy contacts. Consecutive lessons are much more effective than hit and miss irregularities.

One of the most fruitful phases of my ministry of 16 years has been the D.V.B.S. In one pastorate we had more than 100 clear-cut commitments to Jesus Christ. With an evangelistic program at the close of the school, we reached with the gospel many parents who never came near the church. We reached new boys and girls for the Sunday School. Often parents told us of their great pleasure and surprise at all their children had learned in just ten days.

3. *The Urgency of the Hour Demands That You Do Everything in Your Power Now to Reach the Children for Jesus Christ.* The hour is late. The night is far spent. Sin spreads like a black plague. Iniquity rolls over the nation like tidal waves over the flat lands. Parents, educators, judicial officials, are throwing up their hands in despair. Discipline is passing from many homes and schools. Too often Sunday School is just so much suppressed noise and distraction. A generation is growing up that knows not the Lord—their parents knew not the Lord. There was no moral recovery and spiritual awakening after two world wars. Sin, immorality, apostasy, and materialism, eat at the heart of the nation, as termites, rust, or cancer. The Bible and the Lord Jesus Christ in the hearts of the children in your community is God's answer—it is the only solution.

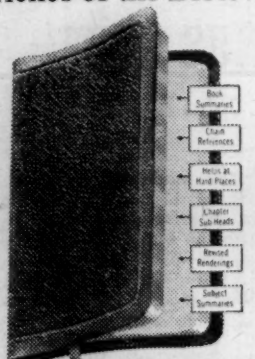
4. *The Foremost Need of All Children is the Salvation of Their Souls.* Every child has a soul more precious than oceans of gold and mountains of diamonds. "For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16:26). Some parents will sacrifice anything for the physical well-being or the education of their children, but will not lift a finger to teach them the Bible, or to teach them the way of salvation. The Sunday School and the D.V.B.S. cannot do all negligent homes fail to do, but because so many homes are failing, not one church or Sunday school dare fail. If you do not bring the little lambs to the Good Shepherd, maybe no one will. God is counting on you.

During World War I, the writer lived in the Red River Valley in Minnesota. The year 1918 was what farmers called a bumper crop. Wheat was running 30 and 40 bushel to the acre and selling at more than \$3.00 a bushel. Everywhere one looked there were unharvested fields of wheat, oats, barley, rye, and flax. It was impossible to get helpers. Many farmers had just their wives and daughters for this back-breaking work. It was getting near snow-time. There were rumors that the war might end any day and that wheat might fall to \$1.00 a bushel. Farmers were frantic. They could not get threshing-machines. They offered us children \$10.00 a day if we could drive a bundle wagon and a pair of old nags—anything. One farmer came in exhausted. He had not slept, eaten, nor rested in 72 hours. I saw him drink 11 cups of tea at one time. Those experiences are so vivid in my mind.

I have often wondered why we cannot get the church and Christian people as exercised and concerned about the perishing children, which are worth more to God than all the golden wheat this world ever produced. May God inspire your heart to plan and to pray now about a great Daily Vacation Bible School in your church.

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Help Servicemen!

By Hal Malehorn,
Student Assistant to the Editor

How will a young man just coming into manhood, suddenly thrown into the midst of the temptations of the world when he joins the armed services, react? Will he have strength to do right about swearing, sex, drinking, gambling? Will profane men talk him out of his faith in the Bible? Will he attend chapel, keep Christian companions? Will he keep his faith?

Thousands of Christians have said good-bye to loved ones and have joined the army, or navy, or some specialized branch of service. And thousands of these Christian young people have never had to face the environment the military service affords. They have never had to associate with men who drink and gamble and swear as a matter of everyday course. They have never had to defend their faith in Christ to a group of skeptical, antagonistic, unbelievers. They have never had to endure the denunciation and denial of men who know not God. And they now need sound, compact, scriptural advice about so many things they should know.

Fortunately, there is such an answer to the problem. THE SWORD OF THE LORD has secured a remarkable series of articles entitled, "Our Boys in Khaki and Blue," written by Rev. Rolf L. Veenstra, pastor of the First Christian Reformed Church, Cicero, Illinois. Penned as a result of sustained correspondences with hundreds of servicemen around the world, these articles appeared originally as a handy 68-page booklet, containing eight important chapters on the following topics:

- I. What About Swearing?
- II. What About Sex?
- III. What About Drinking?
- IV. What About Gambling?
- V. Why the Bible?
- VI. Why Chapel Attendance?
- VII. Why Christian Companions?
- VIII. Faith For These Times.

These eight chapters constitute a wealth of succinct, plain, scriptural advice to men and women in the service. Here, for example, are a few illustrations of the terse, pointed technique the author employs:

"Too many people have found that the Bible is like life insurance: it is a little too late to think about it when you need it the most." . . . "A faith that does not work in difficulty is not faith at all." . . . "Nobody in God's family is just a number." . . . "Everybody does it," is no excuse with God."

And in other places the author wisely writes, "You may think that because you did not yield to a particular temptation, that it had no effect upon you; but it may lie slumbering for years, only to rise up and overthrow you some day when you least are prepared." "Much of its [the Bible's] greatest blessing is unconscious, un-realized, like the influence of one person upon another. The Bible is not intended primarily for information, but for transformation." . . . "You cannot be a Christian and a quitter." . . . "All the worrying in the world is not going to keep us on the earth one day longer than our appointed time."

Items such as these demonstrate the potent, helpful nature of every article in the series.

Something You Should Know

Beginning March 14, the entire series of eight articles constituting "Our Boys in Khaki and Blue," will be printed serially in THE SWORD OF THE LORD. What better way could we suggest than to have these immensely helpful chapters distributed among service men here and abroad than to have them included in THE SWORD OF THE LORD? Thus, they will get not only the sound advice of the weekly article from Rev. Rolf Veenstra's book, but sermons and news from America's leading and most successful Bible teachers, pastors, and evangelists as well. But before the special series begins, we want to give you the opportunity of subscribing for as many service men and women as you possibly can. Remember too, that for every full year's subscription sent in with the first \$2.00 subscription during this special campaign you can also obtain additional subscriptions for

only one additional dollar each! In other words, for every additional subscription after the first, the cost of THE SWORD OF THE LORD is less than 2c per copy! Rates like that for such a high caliber Christian newspaper of 52 weekly editions, 12 pages each are impossible to beat anywhere.

That means you get the following special low rates, for example: \$2 for the first 1-year subscription; \$3 for two 1-year subscriptions; \$5 for four 1-year subscriptions; \$10 for nine 1-year subscriptions.

But by all means, don't delay! Send your subscriptions in right away; mark them "renewal" if they are renewals; and send only \$2.00 for the first yearly subscription, and \$1.00 for each yearly subscription thereafter.

THE SWORD OF THE LORD is bound to bless everyone. It always has something that civilians and servicemen alike should know! Address subscriptions to Sword of the Lord, Wheaton, Illinois.

Evangelist John Linton Likes Editorial on "An Abominable Translation"

Rev. John Linton, evangelist of 5014 Millpond Place, Minneapolis 10, Minnesota, wrote us a lovely and brotherly letter on January 1, part of which we share with our readers.

January 1, 1932

"Dear Brother John:

"My first letter each year is usually to my mother. I am breaking that rule by writing first to you this year.

"I'll first wish you and all yours a happy and fruitful New Year. May you be given health of body and mind for the great work you are doing.

"I keep asking myself—whence hath this man this wisdom? I knew you could preach, but wherever do you get the time and ability to write such articles as, for example, your editorial on J. B. Phillips' 'Abominable Translation'? That article is simply tops—to use a Greek phrase. I have glanced hastily through that translation and it seemed harmless enough. I told that young lady who looks after your children that she was mistaken in not having it in the bookstore. All she would reply was, 'My husband doesn't like it.' I really thought that on that score her husband was a wee bit off! And now your review!

"Your letter is masterly, definitely unanswerable unless by a quibbler. My thanks to you for such service as your analysis renders.

"The same can be said of many such letters and editorials. I told your Elizabeth a year ago that you had never written anything better than your answer to Tom Rees' criticism of American evangelism. Rees is a good man, a soul winner, but far off the beam in criticising the revival movements in Wheaton, College and elsewhere. I was glad

(Continued from page 4)

He told me of Jesus . . . I have been a fool, but this book, 'What Must I Do to Be Saved?' opened my heart and my eyes. Now I believe in Him as my own Saviour."

8. "I received 'What Must I Do to Be Saved?' at Shinjuku Station from an American. While I was reading it on the train, I thought about the things which I had done in my past life. I had never believed in God. However, every word in that book struck my heart and I decided to believe in Christ and become a Christian . . . I wish I had known this truth before; then I could have lived a better life."

9. "I have read 'What Must I Do to Be Saved?' I have been ill, and have lost my job, my money, and even my best friend. I hated this world. I have never been guilty of any great sins, and wondered why I should suffer such hardships. I was much impressed by the phrase in the book, ' . . . there is none righteous . . . ' I have been too proud. Christ can save even me. Now, I even give thanks to God for my illness, because without it I would never have been saved."

10. "After reading 'What Must I Do to Be Saved?' I realize that I am in a very dangerous position. I need my Saviour very soon. I have read the Bible every day, but it is too difficult for me to understand, so send me another book like 'What Must I Do to Be Saved?'"

Multiply these testimonies by hundreds who have found the Saviour because God has seen fit to use this salvation booklet by Dr. Rice in the Japanese language. The missionaries tell us that thousands, whose names they have on file and have followed up have trusted Christ after reading 'What Must I Do to Be Saved?'

How can we refuse to throw out the lifeline to those who plead: "continue to help me" . . . "please do not forsake me" . . . "teach and guide me" . . . "please lead me!"

Missionary Kenneth McVety Writes

Rev. Kenneth McVety of the Evangelical Alliance Mission is head of the literature committee in Japan. He works with many organizations and denominations, furnishing them, as he can, with this booklet. In a letter written February 4, Brother McVety enclosed receipt for \$1,500.00, money sent him in January for another large edition of 'What Must I Do to Be Saved?' He tells how God has helped in purchasing paper, and is eager to turn out the next edition as soon as Dr. Rice okays the order. "Because the demand for this booklet is so constant and so pressing," he writes, "we have thought it best to have a limited quantity printed immediately. These have already been ordered, and will be delivered within a few days. More and more missionaries, and native workers, and Christian servicemen are sending in requests for large supplies, and it will be wonderful to be able to fill these requests right away."

He adds this delightful paragraph:

"The response to 'What Must I Do to Be Saved?', both among those who distribute it and among those who read it, has been simply overwhelming. We constantly hear enthusiastic reports from missionaries all over the country telling of the great things God has done through this booklet. The letters which come to us, as well, from hungry Japanese hearts who receive the booklet give a wonderful insight into what God is doing through this ministry. Although these letters represent only a very small fraction of the

you wrote that reply. God gave you wisdom and the necessary restraint."

Brother Linton says he is having many revivals in the Twin Cities area, so that he can be at home with his family at night. His missionary daughter Muriel is church missionary at a nearby church. Brother Linton promises a sermon for THE SWORD OF THE LORD soon. We have thanked him for his kindly words.

Unshackled

total response to the booklet, they tell a thrilling story of souls who have been convicted of sin and caused to turn to the Saviour. Without a doubt, however, the most fruitful part of this ministry is that part which we very rarely see—the many personal contacts made through the booklet, under circumstances which make it possible for local workers to give essential, direct instruction to those to whom the Lord speaks through these printed pages. I have been able to obtain a few excerpts from letters which have come to us, (from Mr. McAlpine who handles the follow-up work) and a testimony from a group of Christian servicemen who are using your book extensively. I am sure you will be interested in reading these."

And so God continues His blessed work in the lives of Japanese.

Now let us look at this another way. What if we had not heeded the cry of "Come over into Japan and help us" through the booklet? These thousands who have been saved through its pages, these thousands who have responded to the invitation at the close of the booklet to accept Christ—these thousands, would they have heard the gospel some other way? Well, many, many of them would not

have, and so perhaps would have died and gone to Hell, or perhaps would have continued their worship of heathen gods. BUT WE CAME TO THEIR RESCUE, THANK GOD!

Now the work has only begun. Millions yet are waiting for the message. Will we get it to them in time? With your help, we will.

What part does God want you to have in this work? We are only able to supply the demand as you our faithful helpers supply the money. We have laid before you the need, and shown a fraction of the results. Now if God lays on your heart a burden to continue saving souls in Japan, then we will be glad to use your money, as it comes in, to print more booklets. Ten dollars would print about 800 copies, we think, in Japanese. Who knows but God how many souls would be reached with ten dollars invested this way? Or twenty dollars? If you wish to help in Japan, you may simply mark your gifts, "Free Literature Fund," and address them to Sword of the Lord Publishers, Wheaton, Illinois.

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By Rev. Newton C. Conant

This book is a sober analysis of modernism that has crept into the Methodist church. Proves with conclusive, irrefutable facts, documented from literature now in use, the spread of modernism. Mr. Conant uses Scripture, not mere opinion, to show what the Bible claims for itself.

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6. Present Day Emphasis of Methodist Leaders: The Trend to Roman Catholicism
7. Present Day Emphasis of Methodist Leaders: The National Council
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THE CURE IS JESUS GOD?

By Dr. John R. Rice



What's wrong with the modernist? Is it his superior intelligence, that forbids his believing God and the Bible? His superior education, that taught him Jesus could not be God? No, modernism comes because of a self-willed, Christ-rejecting heart. Here is proof that the Christian religion depends on the infallibility of the Bible as God's Word: that it is scientifically and historically accurate, that fulfilled prophecies of the Old Testament prove it is God's Word; that Christ was miraculously virgin born, and God Himself; that Jesus actually, literally rose, bodily, from the grave. Many, many people have written to say they turned from infidelity to Christ through reading this book.

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Done Like a Revival!

(Continued from page 1)

has planned. So it would be foolish for readers of THE SWORD OF THE LORD to expect God to send in subscriptions without those who now know THE SWORD spreading the word, getting the attention of others, paying for subscriptions themselves, or "selling" the paper to their friends. God always works through human links in getting the gospel to others.

Do you want sinners to read the sermons in THE SWORD OF THE LORD and be saved? Seventy-seven people wrote last year that they were saved through these sermons. (Hundreds of others were saved through other Sword literature). But in every case somebody sent THE SWORD OF THE LORD to these

people. There had to be a human link. A few years ago one man subscribed for his brother for two whole years before his brother was saved. A woman in the Northwest subscribed for a neighbor and week after week grieved that the copies of the paper were thrown down in the ditch by the mailbox. But she rejoiced to learn that later the unsaved woman for whom she had paid for a subscription, being sick, read THE SWORD OF THE LORD and was wonderfully saved! You see God always plans to use the human link. The Holy Spirit works, but the Holy Spirit works through people. He can use events, but He will not use them contrary to the plan

revealed in the Bible. I know that if God's people will send THE SWORD OF THE LORD to the homes of unsaved loved ones and neighbors and will earnestly and faithfully pray about it that multitudes of sinners will be won to Christ through this means.

A lot of people grieve about the inroads of modernism when, in fact, they could largely counteract the increase of modernism by spreading THE SWORD OF THE LORD. How many preachers have been turned back to a solid faith in the Bible, by the evidence given in THE SWORD OF THE LORD? I think at this moment about a pastor in Mexico who was trained in a Southern Methodist university, and then going back to his country was asked to translate my book on prayer and got to reading THE SWORD OF THE LORD. Thus he was wonderfully saved from modernism and became a devout, out-and-out believer! I think of a pastor in Georgia who drove many miles to tell me how, as a seminary student, he had lost his faith but how his faith was restored through THE SWORD OF THE LORD. I think of countless hundreds of others who have written to tell how their problems were answered in THE SWORD OF THE LORD. Christian readers of THE SWORD OF THE LORD could send this paper to every theological student in America and every pastor who would read it, and that would do more to stop the inroads of modern unbelief than any other course easily available. But God waits to have Christians who mean business enough to do it. God must have them! He has tied Himself

down to the use of the human link. God wants people to read THE SWORD OF THE LORD, but He wants some Christian to pay for the subscription, somebody to enlist the friend and get him started to reading it.

Today I had a card from an old saint of God, Rev. W. C. Garrett, in New Mexico, eighty-four years old. I heard him preach in the cattle country of West Texas when I was a small boy. Now after long years of labor for Christ, this old preacher lives on a mere pittance. I count it a wonderful joy to write my brother whom I so respect and love, and pay for his subscription to THE SWORD OF THE LORD. I thank God He has planned to have the human link. I would rather God would let me talk to a sinner and that He would use me to win the sinner than for Him to save the sinner without human help. I would rather God would let me pay for that dear old pastor's subscription than to send an angel down with the money or have Him catch a fish with a coin in his mouth, as Peter once did. God has planned the human link and we ought to offer ourselves to be the human link in reaching and blessing others. God wants the human link in paying for subscriptions to retired preachers. God wants the human link in sending THE SWORD OF THE LORD to new converts to get them established in the Christian faith. God wants the human link in young preachers to be sound in doctrine, to preach the blood, to live holy and separated lives for God. God wants the human link

to get the gospel to unsaved people. That is God's plan just as in a revival! God still says, "If my people, which are called by my name," will do what He plans, He will give the blessed revival results!

Maybe one who reads this is an infidel. I had a letter yesterday, a long letter mocking me, scoffing at the fundamentals of the faith, slandering Christians. I did not expect that man to send in subscriptions. If you are not for Christ and the Bible and revival, then of course you will not send in subscriptions. But if you are for Christ and the Bible, if you are for soul winning, if you are for great revivals, then you are for the messages that we publish in THE SWORD OF THE LORD and you ought to be the link that would carry these messages to others. In Jesus' name, I beg you to take the responsibility. Help me to get 50,000 subscriptions by April 1!

What Sin Hinders You?

I wonder what sin keeps you, my beloved reader, from doing right in this matter? Most of you have not yet sent a single subscription. You read the paper and find it a blessing and do not lift a finger to spread the blessing to others. You do not even subscribe for your own loved ones. You do not subscribe for next-door neighbors. You let lost people die unsaved all around you and will not even spend the money to send them THE SWORD OF THE LORD for a year! You talk about modernism and worldliness, but in this matter where it would be so easy to really

(Continued on page 8)



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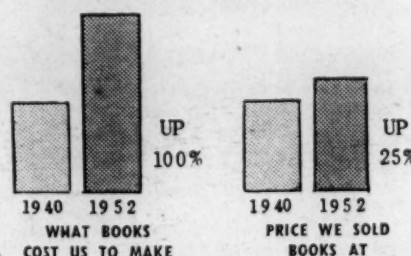
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For Your Sakes

(Continued from page 1)

of the meanest and worst cities in all the land. There the Lord Jesus grew up, and there He was known as "The Carpenter." How close He has come to you hard-working men! His hands used the hammer and the saw; and yet He made the worlds! How He has dignified labor! But do rich men work like this? No; but He was poor. Rich people did not live in Nazareth. If they got rich, they would move away.

At last the time came when Jesus was baptized by John, and began to go about preaching and teaching the people, and by His mighty works showing that He was the Son of God. Did He become rich then?

No; for He said, "The foxes have holes; the birds of the air have nests; but the Son of Man hath not where to lay His head." Who could be poorer than that? You have homes of some kind; and you enjoy certain comforts of life. He had no home. Often He slept on the mountains and pillowed His holy head on the ground. He was a homeless stranger down here.

Yet St. Paul says, "He was rich!" When was He rich? Never while on earth. But before that; before He was born as a little babe in the stable—before He stooped to this poor world—oh, then He was rich! All Heaven was His. He was the delight of God the Father's heart. All the holy angels loved to wait on Him, and to obey His least desire. Riches such as only belong to God were His; but He left them all for us!

Think of such amazing love. A Heaven full of angels could not satisfy Him. He must come down to earth and live and suffer and die to bring back a host of poor sinners, cleansed by His precious blood, to share His Heaven with Him. Then, when He has them all about Him in that glorious place, "He shall see of the travail of His soul, and shall be satisfied."

Yes, He was rich!—none so rich as He! But "for your sakes He became poor." I have spoken of the poverty in which He was born, and of the poverty of His life. But, after all, that is not the worst poverty. To have friends who will comfort and help me, will cheer me even if I am poor; to have them care for me when I am sick, and show love and sympathy when I am dying—ah, no man is really poor who has friends like that!

But listen. The time came when He must die. Did He have friends then to help and cheer? No. "All the disciples forsook Him and fled." He was nailed to that bitter cross and crowned with thorns; and in His anguish "He looked for some to take pity, but there were none; and for comforters but he found none." Ah, now He is poor; poorer than I hope any of you will ever be. He has not one friend to stand by Him now. He has indeed become poor at last.

But is this the deepest poverty? No! For even though men forsake you in trouble, in the hour of death, still if you are a pious man you may be comforted of God. He will never forsake you. He will ever be with you. To have the presence of the Most High is not to be poor; it is to be rich!

Did Jesus have this sustaining joy? Listen to

the cry of anguish that bursts from His sorrow-stricken heart: "My God! My God! why hast thou forsaken me?" Ah, now He is indeed in deep poverty! God has turned away His face from His beloved Son, and left Him alone to suffer and to die!

Do you ask, "Why was so holy an One forsaken by God like this?" The answer is in the text: "For your sakes." If you have to meet God in your sins, with all your guilt upon your soul, He must turn His face away from you, and leave you in the darkness forever! He cannot look upon sin. And so when Christ Jesus was dying for us, bearing our sins, God turned His face away from Him that He might look in love and grace on us!

But now listen well! Though Christ became so poor "that ye through His poverty might become rich," some will never get those heavenly riches. They are for all; forgiveness of all sins, the Spirit of God to dwell in your breast, a place in Heaven to share Christ's joy and be in the glory with Him. All these riches He has purchased for you; but you cannot have them unless you come to Him and trust Him as your Saviour. You cannot have them if you cling to your sins. If you want to go on in sin, you will miss the heavenly riches. To obtain them you must turn to God in repentance, trusting the Lord Jesus as your own Saviour.

There will be lost souls in Hell-fire who will wait forever: "Jesus became poor that I might be rich; Jesus died that I might be saved; and I knew all about it: but I loved my sins more than Christ! I loved my follies and my wicked ways and I turned away from His loving voice; so now I am lost and there is no hope. I have come to the end and beyond this life there is no more mercy. I can never share the true riches now. I must be poor, poor, POOR, forever!"

Oh, I trust none here today will have to take up that awful cry. But if you would not, do not trifle. Come at once to Jesus Christ, confessing your sins direct to Him, fleeing from every evil way; and He will cleanse you from them all and give you a share in the true riches.

I close by directing your earnest attention to some solemn words spoken by St. Paul in a sermon he preached on one occasion in a Jewish synagogue. They are found in Acts 13:38 to 41:

"Be it known unto you therefore, men and brethren, that through this man [that is, Christ Jesus—who became so poor that you might be rich] 'is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses' [that is, by your own good works]. But now notice what he adds, 'Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers,' [oh, I trust there are none who will despise such grace here today!] 'and wonder, and perish:' [that is, if you refuse to be saved through Christ alone, you must die in your sins] 'for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.'"

I am a poor, weak man, but today I have declared it unto you in the Name of the Father and of the Son and of the Holy Ghost, and now I must leave it with you, praying that each one will share these eternal riches which Christ became so poor to give us a part in. May He grant it for His Name's sake!

Strange Short Stories

By Dr. Walter L. Wilson



The remarkable transformations that take place in nature are worthy of our careful attention and serious consideration. We shall be impressed with the fact as we consider some of these, that there is a personal, living God, who alone can produce such miracles. In the animal kingdom, in the vegetable kingdom, and in the mineral kingdom, we shall find strange things taking place which we cannot explain but must believe without understanding them. Some mysteries cannot be solved. Most of nature's mysteries remain mysteries. We see the results. We enjoy the facts but we cannot fathom the why-for nor the where-for.

The CATERPILLAR (an up-hplstered worm) slowly crawls along with its fourteen or more legs. It is covered with hair that is yellow or white or brown. It eats green things with its tiny mouth and has no interest in beautiful flowers, nor the sweet nectar that lies within the heart of those blooms. It makes no effort to fly but is content with crawling. It makes no show of gaudy colors but is content to be plain. As winter draws nigh this peculiar little thing begins to weave a coffin around itself beginning at the rear end and weaving forward. Finally it encloses itself completely in a casket that is waterproof, sunproof and unsinkable. Through the terrible cold of the winter it remains enclosed in its little house. When the springtime comes with its warm sunshine, in some peculiar, mysterious way, which I have not been able to understand, a ragged hole appears in one end of this casket and soon there emerges, not the worm that entered with its yellow hair and its many feet, but a beautiful butterfly with wonderful brilliant color, six legs, and a long peculiar tongue with which it may draw up the nectar of the flowers. Only God could bring about such a great change. How does the butterfly get out? Does anyone know? What became of all those other legs and where did the hair go, for the butterfly has tiny scales, one million to the square inch? The God who can accomplish this wonderful miracle can transform your life and make it wonderful if you will let Him have it.

OPALS ARE DUG FROM THE DEEP RECESSES OF THE EARTH. We are told that God takes a handful of sand and buries it deep in the ground where the terrific heat from beneath and the tremendous weight from above will transform it into the beautiful stone we admire so much and which we call the opal. Tradition has it that the opal in some way affects the fortunes of life. This, of course, has no foundation or fact, for God rules the destinies of men and an opal can only enhance the beauty of its owner. The opal really has no color of its own, but has the unusual ability to radiate the various colors from the sunbeams causing it to flash like fire. Only God can make an opal and only God can make you reflect the beauties and the glories of Christ Jesus the Lord.

THE SAPPHIRE is a beautiful stone and is the birthstone for September. This beautiful gem seems to be a product of clay. The living God, who made the clay originally, may have taken a handful, deposited it deep in the bowels of the earth where it would be subject to intense heat and a great pressure, so that when men by laborious digging should find it, it would have been transformed into a beautiful gem fit for the

crown of a king. There are many colors in sapphire stones. Some are a beautiful, "corn-flower" blue and are unusually valuable. Others are yellow and are known as golden sapphires. Violet sapphires have been found and others with a bright orange color. This is a very expensive sort and most of them come from Ceylon across the sea. Only God can make a sapphire, and only God can transform the common sinner who is like the common clay into an uncommon Christian, prepared for the Palace of Glory. Let Christ have you and He will transform you too.

THE DIAMOND is the most fascinating stone of all. How strange it is that God should take black carbon, which is dark and dense and by the transforming of lava heat and tremendous pressure, change that substance into the beautiful gem which adorns the bride's finger! Most of the diamonds in the world have been found in South Africa, at Kimberly and at Diamantina and at Jagers Fontein and in other places. Geologists have found great deposits of lava in chimney-like formations which extend deep down in the earth where diamonds abound. All diamonds were one time lost. They have been found by searching men. All sinners have been lost but some have been found by the seeking Savior, have been rescued from the depths of darkness and despair, and have become the property of the King of kings. Diamonds are always found "in the rough." They must be polished by the lapidary, and suitably set by a jeweler. So our Lord takes the rough sinner and begins to polish him as a gem for His crown. Only He can do the polishing. Only He knows how much the stone can stand. Only He knows the best shape the stone should finally take. Only He knows the best setting, the best circumstances in which to place His gem. The Lord will transform you, too, from carbon to diamond, from ugly black to beautiful, brilliant, striking colors, if only you will trust Him with your soul. Do it now.

THE GRUB, which is a bug somewhat like the "Junebug" but somewhat smaller, crawls around in the mire and muck of a stagnant pond. Little does it care for the mud on the bottom of the swamp or the green scum on the top. Its joy and delights are in living there. It is unmindful of the glorious sunshine above, the singing birds round about, the beautiful flowers on the neighboring hills, the great trees around the bank. One day a strange feeling possesses this queer little creature. It has an itching in its back and its whole body becomes restless with a strange desire to climb to the surface. It laboriously makes its way up the stalk of some reed or weed until near the surface. There it pauses for a while to rest. Suddenly by a peculiar motion of the body, the skin

Done Like a Revival!

(Continued from page 7)

help, you do nothing about it. And that is a sin. It is a sin of disobedience to God, a sin of failure to tell out the Great Commission.

Is it a lukewarm heart that is your trouble? Remember that Jesus said, "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:16). People get

or the shell bursts open and there emerges a new and beautiful flying creature, known as the dragonfly. How thin are its wings, like gauze! How beautiful are its colors, like the rainbow! How lightly it flies, like the sunbeam flickering here and there! It scorns the scum. It despises the darkened depths of the stagnant pond. It cares nothing for its former relatives, associates and friends who are still in the muck and the mud. It lives on a higher plane and enjoys the beauties of God's creations. This is a beautiful picture of the great change brought about by the new birth of the soul. The wicked man lives in the mire of his sins and the filth of his passions until one day the Master Maker of men, Christ Jesus our Lord, finds him. The transformation is complete. Up he comes into the sunshine of God's love, to be graced with the gifts of Heaven. Oh, what a change. Do let Him change you!

(The above is one of thirty-three chapters in the book, *STRANGE SHORT STORIES BY THE DOCTOR*, 123 pages, paper bound, which may be purchased for 75c from *Sword of the Lord Publishers*, Wheaton, Illinois.)

excited about food for little children and they help in a community chest. People get excited about displaced persons and try to bring them to America. Even worldlings, ungodly people, help in this. People get all excited about sending CARE packages to Europe. That is well and good, but why can't a Christian get concerned and burdened and excited about getting out the gospel? Why don't they care about sending THE SWORD OF THE LORD to Christians and to preachers?

It may be you are all absorbed in your own work, and you have no thought for getting out the gospel of Christ. Or maybe you put your offering in your own church on Sunday and now you think it doesn't matter if everybody else goes to Hell, or if nobody else is revived or if nobody else learns to win souls or if no one else has their faith strengthened. Surely that cannot be the attitude of an intelligent Christian!

Neglect is a sin and I believe that most of the readers of THE SWORD OF THE LORD ought to bow their heads before God in shame and confess the sin of neglect, the sin of lukewarmness, the sin of indifference about the blessed work of getting out the gospel.

It is the appeal of the Saviour that I am making. If you love people, then set out to bless them. I want you to pray for them, but that is not enough. I want you to go to church and have family altar and go through the other outward forms of the Christian religion. But if you don't see that people get the gospel, then

you are guilty of great sin before God!

For six or seven weeks this subscription campaign has been going on. Many of you have ignored my appeals. You have hardened your heart. You have brushed aside the claims that Christ has on His people. You may have planned to do something about sending subscriptions but you haven't done it. Now I ask in Jesus' name to send subscriptions for your kinfolds, for the loved ones about you; to neighbors, to officers of your church, to Sunday School teachers, to new converts. See that your church is on the Church Honor Roll with the majority of the families of the church getting THE SWORD OF THE LORD!

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(Continued on page 9)

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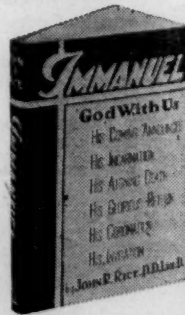
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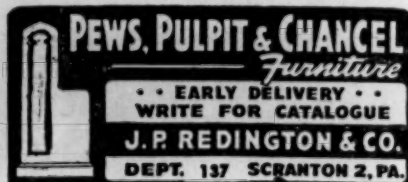
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(Continued from page 8)

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The Ramparts We Watch

(Continued from page 1)

English kings, especially the Stuarts with their pretensions to rule by divine right. Magna Carta (1215), Montfort's Parliament (1265), Model Parliament (1295), Petition of Right (1628), were milestones that pointed to the "Glorious Revolution" of 1688, and the Bill of Rights of the following year. By the latter, civil and political rights were acquired by the English people, and autocracy had been replaced by parliamentary government.

The liberal tradition took deep root in American life, where it flourished vigorously. Basic in colonial political thought were such concepts as the following: the natural rights of man, popular sovereignty, government by consent of the governed, civil liberties, supremacy of law ("a government of laws and not of men") and separation of political powers, so that no one branch of government should dominate the others. Colonial political thought was anti-autocratic at every point.

Political liberalism is basically and unequivocally opposed to auto-

cracy. As such it is not intrinsically progressive or conservative. When despotism dominates the existing regime, the liberal is an ardent reformer; when free government drifts toward autocracy, he is a conservative, resisting all efforts to destroy democracy. True liberalism consists of two fundamental concepts: democracy ("that form of government in which the ruling power of a State is legally vested, not in any particular class or classes, but in the members of the community as a whole"), and individualism ("which implies the right of each person to control his own actions as long as he does not seriously interfere with the liberty or the actions of others"). Both are basic in American political philosophy.

Infused into our national Constitution are the great political principles, developed and defined in the course of that long struggle of liberalism against autocracy. These principles include: (1) **Popular sovereignty**, meaning that political power resides in the people and that government is by the consent of the governed; (2) **Constitutional government**, in which all law must conform to fundamental law, and all action must be according to law; (3) **Federalism**, in which delegated and defined powers are granted to the national government and residual powers retained by the states; (4) **Limited government**, one having a constitutional limitation as to the division of powers between the national government and the states, and as to the personal and property rights of the individual citizen (e.g., in the Bill of Rights); (5) **Delegated powers**, in which is defined the scope of action that can be exercised by the federal government; and (6) **Separation of powers**, in which each branch of the government is independent in its sphere of action, and yet they "checks and balances" there is maintained effective interaction among them, lest concentration of power in any branch threaten the interest of all the people.

Not lightly nor idly were these principles fashioned; rather they were forged on the anvil of long and bitter struggle. The liberties which our fathers won for us are now in danger of being lost, because all the world is turning back toward autocracy, and we are either indifferent or uninformed on the essential and intrinsic excellencies of the democratic way of life. Eternal vigilance is ever the price of freedom.

The rampart of political liberty we must watch. In this connection, the American Political Science Association makes the following pertinent comment: "Where was it that the founders of the Union and the authors of the Constitution learned the principles of sound government? Granting that they had great native talent and inventiveness; nevertheless, Hamilton, Madison, Jefferson, and other men of their stature learned what they knew from the books of scholars and from the teachers under whom they sat in college, and also from experience and reflection. The leaders of each generation, the public servants, and the rank and file of the citizens apply in public affairs what they learn in their schools, colleges, and universities. Woe unto that democratic nation whose teachers and students of politics do not hold fast to the truth of today, and yet keep ahead of the majority in visualizing the needs of tomorrow."³

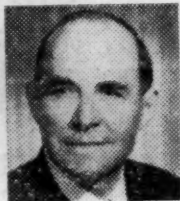
We Defend the American Way of Life

We should not be intimidated by cynicism nor bewildered by propaganda. For a generation, alleged intellectuals have "debunked" the founding fathers of our Republic, with the insinuation that nothing of permanent value was contributed by those who struggled and suffered to bring a new government into being, and have cast aspersions on the freedom of the individual which underlies our way of life. We must not be confused by slogans; rather,

(Continued on page 10)

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The Ramparts We Watch

(Continued from page 9)

we must face the realities. Democracy, in the succinct statement of Abraham Lincoln, is a "government of the people, by the people, and for the people." It alone provides for the maximum of individual liberty and responsibility. Socialism, by its very definition ("a political and economic theory of social reorganization, the essential feature of which is governmental control of economic activities...") is an enhancement of governmental powers, at the expense of every individual. Our fathers learned that government is by nature arbitrary, and that an accumulation of power is in the long run injurious to the citizen. Have men taken to heart the sad lesson of Germany? For when Hitler came to power, one of his first moves was to destroy trade unionism. National socialism became national arsenic!

Democracy offers a maximum of individual liberty and a minimum of governmental regulations; socialism gives individual liberty and more government; Communism gives all government and no individual liberty worth mentioning. Communism is the opposite of the system of private property and rights, and it reduces the individual to mere insignificance. The state is everything; the individual is nothing. By the illusion of economic equality men become the slaves of the state; their condition is more pitiable than that of the serfs of former days. The democratic way of life seeks to raise the standard of living and the rights of all; Communism seeks to level all downward to a common party. The upward look contrasts sharply with the downward! Regulation does not liberate; it reforges the chains that were broken in the long struggle for democracy and liberty.

The principles of Marxian Socialism (the fundamental doctrine of Communism) have been insinuated into American thinking, and their implications have not been faced by many. The materialistic concept of history, the doctrine of class struggle, the dictatorship of the proletariat, the nationalization of all property and reward according to need, worldwide revolution, and the dismissal of religion as merely a baneful "opiate": these are basic postulates of Communism, and are diametrically opposed to free enterprise and government of free men.

Is it true that property collectively owned and administered by public officials without personal profit to themselves causes social antagonism to disappear? Is social progress promoted by strife, or by cooperation? Do exploitation, acquisitiveness, and social antagonisms disappear simply by transfer of title from the individual to the state? Does Communism revolutionize human nature so that all diversities of interest and ability are adjusted amicably? Cannot collective property be administered for the benefit of a class? Does not the apparent harmony in a Communist state arise from the authority of the dictator rather than from the natural harmonization of diverse interests? Is it not true that the abolition of private property by Communism establishes a new kind of property—namely, the public office that controls collective capital; so that the struggle for wealth becomes in effect a struggle for power? Is it not true that dictatorship, terror, and conscription of life and labor are indigenous to the communist state, and not merely a passing phase?

The fundamentals should be faced squarely. Communism is essentially regulation and regimentation of the many by the few; in other words, old autocracy with a new face. It promises freedom by making a serf of the individual, whose chains bear the euphemistic title of a new freedom. Names do not remove chains. At every point, Communism is at odds with the tradition of liberal economic and political thought that made America free and great. Our fathers learned by long and bitter experience that concentration of political authority is al-

ways injurious to the best interest of all. Autocracy always becomes tyranny. Communism is autocracy, we repeat, and the antithesis of democracy.

The problem reduces itself to this further basic concept: all collectivist theory in one way or another denies the inviolability of the individual. For that reason collectivism—communistic or fascistic—is always anti-religious, and logically so. In the thoughtful words of a careful student: "Collectivist regimes are always profoundly irreligious. For religious experience entails the recognition of an inviolable essence in men; it cultivates a self-respect and a self-reliance which tend at some point to resist the total subjection of the individual to any earthly power. By the religious experience the humblest communicant is led into the presence of a power so much greater than his master's that the distinctions of this world are of little importance. So it is no accident that the only open challenge to the totalitarian state has come from men of deep religious faith. For in their faith they are vindicated as immortal souls, and from this enhancement of their dignity they find the reason why they must offer a perpetual challenge to the dominion of men over men."

"It must always be the ambition of the despot to destroy religion if he cannot exploit it as an instrument of his power.... In the powerful national collectivist states of our time, the sins of the clergy have been a pretext, seized upon by the collectivists in their determination to stamp out the ultimate resistance of the human soul. The real reason for the irreligion of fascists and communists is that religion cultivates a respect of men as men. Against that respect the totalitarian state cannot long prevail."

The ramparts of economic and social liberty we must watch. The general tide is away from freedom and toward bondage. Let us face frankly and fearlessly the alternatives graphically and accurately presented by Mr. Lippmann: "Everywhere the movements which bid for men's allegiance are hostile to the movements in which men struggled to be free. The programmes of reform are everywhere at odds with the liberal tradition. Men are asked to choose between security and liberty. To improve their fortunes they are told that they must renounce their rights. To escape from want they must enter a prison. To regularize their work they must be regimented. To obtain greater equality they must have less freedom. To have national solidarity they must oppress the dissenters. To enhance their dignity they must lick the boots of tyrants. To realize the promise of science they must destroy free inquiry. To promote the truth they must not let it be examined."

"These choices are intolerable. Yet these are the choices offered by the influential doctrinaires of the contemporary world. Thus those who would be loyal to the achievements of the past are in general disposed to be fatalistically complacent about the present, and those who have plans for the future are prepared to disown the heroic past. It is a vicious dilemma."

It is a dilemma we cannot minimize nor avoid. We must face its issues and implications. Autocracy in any form—fascist or communist—, collectivism of any kind, deny the intrinsic worth and status of the individual, and destroy the liberties that have been achieved in the long course of man's struggle for human rights. Autocracy and collectivism are alley-ways to bondage, not highways of freedom.

We Defend Christianity

One's first reaction to the statement, "We defend Christianity," is, "Christianity needs no defense." It was Spurgeon who declared that Christianity, like a lion, can defend itself. However, Christianity is subject to heavy and bitter attacks by its many

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Mrs. J. L. Yeager of Dallas, Oregon, wrote last June 27 as follows.

"Dear Dr. Rice:

...I am a bedfast shut-in for over 18 years. I am a middle-aged mother. I am a born-again child of God, 14½ years old in the Lord. Praise the Lord I am shut in with Christ and not shut out.

"A dear Christian lady sent me her SWORD to read in February and March. Then I didn't get it for awhile. I just had to subscribe for it in April. I couldn't do without the good spiritual food. My heart was set on fire by your messages, 'We Can Have Revival Now.' As a result I was able to lead a young man of 24 to Christ. The night he surrendered his all to the Lord and took Him as Saviour, we had a regular old-time soul-winning prayer meeting. I called the pastor at 11:45 p.m. He came at once. From 12:15 midnight until 1:30 a.m., my husband, the pastor and young man were on their knees and we saw Satan's chains broken in answer to prayer—a soul won for the Lord. I think it was the most glorious experience of life. To think the Lord turned the side of my bed into an altar and permitted me to have a part in pointing this lad to Christ! I had been dealing with him for 2 months using only God's Word and praying for help as I opened it up to him. IT WAS THE MESSAGE IN THE SWORD that showed me that the Lord was ever ready to save the lost if only His children would yield and do His will."

Don't you think that you had better help to set some heart on fire with a love for sinners and with faith in God's power by sending them THE SWORD OF THE LORD? Subscribe for your pastor, for relatives, for new converts. Keep the good work going! Subscriptions in the United States, \$2.00 per year. In Canada and foreign countries, \$2.50 per year. Write Sword of the Lord, Wheaton, Illinois.

foes; and we need to know what we defend, and why, and how.

Again, the definition of terms is essential to the discussion. Christianity is defined as "the religion of Christians; the system of doctrines and precepts taught by Christ; hence, the body of beliefs, practices and sentiments developed from the teachings and life of Christ." At Wheaton we hold that Christianity is the revelation of God in the Scriptures and in the Lord Jesus Christ, whereby the Redeemer is presented to mankind. In view of the efforts to undermine or explain away the historic Christian faith by discrediting the Scriptures, or giving unwarranted interpretations thereto, we have found it necessary to state our faith in positive, unequivocal language. The nine-point statement contained in the Catalog is the official testimony of the College, and to it the Trustees, Administration, and Faculty subscribe without any mental qualification:

"1. We believe in the Scriptures of the Old and New Testaments as verbally inspired by God and inerrant in the original writing, and that they are of supreme and final authority in faith and life.

2. We believe in one God, eternally existing in three Persons: Father, Son, and Holy Spirit.

3. We believe that Jesus Christ was begotten by the Holy Spirit, born of the Virgin Mary, and is true God and true man.

4. We believe that man was created in the image of God; that he sinned, and thereby incurred, not only physical death, but also that spiritual death which is separation from God; and that all human beings are born with a sinful nature, and, in the case of those who reach moral responsibility, become sinners in thought, word, and deed.

5. We believe that the Lord Jesus Christ died for our sins, according to the Scriptures, as

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a representative and substitutionary sacrifice; and that all who believe in Him are justified on the ground of His shed blood.

6. We believe in the resurrection of the crucified body of our Lord, in His ascension into Heaven, and in His present life there for us, as High Priest and Advocate.

7. We believe in 'that blessed hope,' the personal, premillennial, and imminent return of our Lord and Saviour, Jesus Christ.

8. We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit, and thereby become children of God.

9. We believe in the bodily resurrection of the just and the unjust, the everlasting blessedness of the saved, and the everlasting punishment of the lost."

Christianity has been subjected to attack throughout its long career in human history. In the early centuries of its spread, it was attacked largely as to the Person of the Lord Jesus Christ, especially as to His essential deity. The brunt of attack in the past generations has shifted largely from the Redeemer to the Revelation of God in the Scriptures themselves, on the ground that, if we have no adequate or accurate revelation, then the Person of Christ and all of historic Christianity goes by default.

The attack on the Scriptures has come from several sources. The loud denunciations of leaders in the "Age of Reason," Voltaire, Paine, and the like, produced noise, but little real impact against the foundations of the Christian faith. Paine could rant that Christianity was "too absurd for belief, too impossible to convince, and too inconsistent to practice," but thoughtful people came to realize that the atheist was violently prejudiced and absurdly uninformed.⁸ There are those who repeat parrot-like, and viciously, the specious arguments of that day.⁹

More scholarly and subtle was the attack of the higher criticism against the text of the Scriptures. Although the "higher critics" seek to undermine the validity and authority of the Bible, not all by any means are so bold as some who declare, "What I mean when I say that the Old Testament was 'forged' will be fairly clear.... the critical theory is that not a single book of the Old Testament, as we have it, is older than the Ninth Century (B.C.) and that in the Fifth Century all the older books and fragments were combined together into the Old Testament as we have it, and were drastically altered so as to yield a version of early Hebrew history which is not true."¹⁰ The simple fact (sic!) is that the New Testament, as we know it, is a helter-skelter accumulation of more or less discordant documents, some of them probably of respectable origin but others palpably apocryphal, and that most of them, the good along with the bad, show unmistakable signs of having been tampered with.¹¹ Astonishing assurance of the critics, who brush away the Rock of Revelation with a wave of the hand!

In reply to those attacks, let us hear the findings of patient and trustworthy scholars. The late Dr. Robert Dick Wilson of Princeton, who prepared for his life work by fifteen years of language study (in which he became a master of Babylonian, Ethiopian, Phoenician, all the Aramaic dialects, Egyptian, Coptic, Persian, Armenian, Arabic, Syriac, and others, twenty-six in all), and then by fifteen years of Biblical textual study in the light of his findings in philology, He came to "the conviction that no man knows enough to assail the truthfulness of the Old Testament. Wherever there is sufficient documentary evidence to make an investigation, the statements of the Bible, in the original text, have stood the test."¹²

In regard to the New Testament: it has been said by a careful and competent scholar: "The question, 'Shall we hear evidence or not?' presents itself at the threshold of every investigation of the New Testament. Modern criticism for a time entered on its task with a decided negative. Its mind was made up, and it would not listen to evidence on a matter that was already decided. But the results of recent exploration made this attitude untenable.... The Nineteenth Century critical method was false, and is already antiquated.... The history of literary criticism of ancient documents during the last fifty years has demonstrated that by such purely verbal criticism one can prove anything and nothing. Almost all the real progress that has been made has come from the discovery of new evidence, and not from verbal criticism of the old books."¹³

There lurks in many a mind the latent thought that somehow science has disproved and displaced Christianity. Science deals with the material, the evident, the positive, the definite, in terms of mathematical exactness. Some have declared that because they cannot find God in a test tube, He does not exist, not realizing the limitation of observation and experience that marks every life. Who has been everywhere, forever, to know there is no God? For that matter, who ever found love, or loyalty, or patriotism in a test tube, not to speak of countless other values?

It seems that mankind by and large prefers unbelief to faith in God. The Scriptures declare that attitude in many places. The Lord Jesus declared, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19). "Because that, when they knew God, they glorified him not as God, neither were thankful... professing themselves to be wise, they became fools" (Romans 1:21-22).

Men have a bias against God, because they desire not to have His truth in their consciousness. There is the will to unbelief. Witness the testimony of H. G. Wells: "I was indeed a prodigy of Early Impiety. I was scared by Hell, I did not at first question the existence of Our Father, but no fear nor terror could prevent my feeling that his All Seeing Eye was that of an Old Sneak.... there was a time when I believed there was a Devil, but there was never a time when I did not heartily detest the whole business."¹⁴ As to anything miraculous in the ministry of Christ, the outstanding Church historian of the Nineteenth Century declared flatly, "We do not believe, and we shall never believe."¹⁵

This generation is well described as "an age of unbelief," as stated by President Angell of Yale in his baccalaureate sermon to the class of 1930: "The period in which we are living may well come to be known in religious history as 'the age of unbelief'; the latest of any, for the lineage runs direct and substantially uninterrupted from the Greek philosophers to the Fourth Century, (B.C.) with occasional later high points such as the British skepticism of the Eighteenth Century and the radical movements of the French Revolution.... I doubt whether any vital element in Christianity, to say nothing of other religions, has wholly escaped this assault."¹⁶

Of this assault we are not unfamiliar, nor are we afraid. Men have always fought the fact of the supernatural, in creation, revelation and redemption. A leading American anthropologist declared boldly, "In truth from the period of the early ages of Greek thought, man has been eager to discover some natural cause of evolution and to abandon the idea of supernatural invention in the order of nature."¹⁷ Various theories have been propounded over the centuries; and one by one they have proved untenable. Evolution is the latest in the long course of human unbelief, and thinking men are less sure of it today than a generation ago. Some cling to it

(Continued on page 12)

Christ's Comfort

(Continued from page 5)

Hope sees beyond the cloud, beyond the obstacle, beyond the hardship, beyond the weakness, beyond the failure, beyond the difficulty. Hope says to us, "Never accept the verdict of your defeat, the verdict of your melancholy, the verdict of your sickness, the verdict of your disaster, the verdict of your disappointment." The psalmist says: "Thou hast made me to hope." And Jesus said: "If it were not so [about there being mansions in His Father's House, many of them], I would have told you."

There is a plea for hope of future things because Christ shivered the last lance of materialism and called generations to their high hope of a Home in the Father's House. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1).

The Comfort of Love

Then I wish we might notice the comfort of love which we find in this chapter. Jesus said: "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." And you remember, "Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you" (John 14:22-25).

Now when we come to think of this wonderful truth we must not forget that God is talking. Jesus assures His disciples of His love, of His personal sympathy. Perhaps you know what real sympathy is worth in the hour of sorrow. The comfort of Divine love is wonderful. "As one whom his mother comforteth, so will I comfort you," is the promise of God. The comfort of Divine love is a river where man's comfort is a rill. The comfort of Divine love is a mountain where man's comfort is just a hill. The comfort of Divine love is a sun where man's love can be no more than a candle. God's love—God's love to us—God's love, longer than the longest day; God's love, longer than the longest hour; God's love, longer than the blackest night; God's love, deeper than the blackest sin! In view of the love of which Jesus has spoken, in view of the comfort which so many have experienced in His love, we can say with the hymn writer

*O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.*

*O Light, that foll'west all my way,
I yield my flick'ring torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine's glow its day
May brighter, fairer be.*

*O Joy that seekest me thro' pain,
I cannot close my heart to Thee;
I trace the rainbow thro' the rain,
And feel the promise is not vain
That morn shall tearless be.*

*O Cross that liftest up my head,
I dare not ask to hide from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.*

The Comfort of Prayer

Then we have in this beautiful chapter the comfort of prayer. Jesus said: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (John 14:13, 14). By this promise Christ puts a boundless check

in the hands of all who keep His commandments and asked us to sign it.

Are you lonely?—pray; Living-stone did!

Are you in poverty?—pray, the widow prayed!

Are you in prison, in the penitentiary of fear?—pray, Peter and Paul prayed when cast into prison.

Are you facing death?—pray; Stephen prayed then.

Abraham's servant prays and Rebecca appears.

Jacob wrestles and prays and the angel is conquered and Esau's mind is wonderfully turned from the revengeful purpose he had harbored for twenty years.

Moses cries to God and the sea is divided.

Moses prays and Amalek is discomfited.

Joshua prays and Achan is discovered.

Hannah prays and Samuel is born.

David prays and Ahithophel hangs himself.

Asa prays and a victory is gained.

Daniel prays and the lions are muzzled and the seventy weeks are revealed.

Mordecai bade Esther to fast and Haman is hanged on his own gallows in three days.

Ezra prays at Ahava and God answers.

Nehemiah prays and the king's heart is softened in a minute.

Elijah prays and rain descends apace.

Elisha prays and the Jordan River is divided.

Elisha prays and a child's soul comes back.

The church prays ardently and Peter is delivered by an angel.

Paul and Silas prayed and sang praises and the door of the prison house was opened and every man's band was loosed, and Paul came out of jail with a jail door under one arm and with a convert under the other.

That shows the mighty things that God does. Prayer has a thousand commands. Prayer has a thousand, and tens of thousands, of promises. Prayer has a thousand examples of rich success. We are told in God's Book that men ought always to pray. And there are more things wrought by prayer than ever the world dreamed of.

Dr. Dixon used to say, "Whenever we depend upon organization, we get what organization can do. Whenever we depend upon man's works, we get what man's works can do. Whenever we depend upon money, we get just what money can do. Whenever we depend upon our preaching, we get just what our preaching can do. When we depend upon prayer, we get what God can do. And what you need and our homes need and our country needs and our churches need is what God can do! And that shall come through prayer."

I ran upon this little poem written by Rev. Robert D. Patterson of Ossining, New York. Listen to what he says:

*Why run your race with shoe-strings untied;
Slow is your pace, you trip in your stride.*

*So is my stumbling life each day
Wherein I live and do not pray.*

*Why sail your boat when the rudder is lost;
Unguided you float, by wind and wave tossed.*

*So is my restless life each day
Wherein I live and do not pray.*

*Why carry your lamp without any oil;
The dangers of night will add to your toil.*

*So is my darkened life each day
Wherein I live and do not pray.*

*We sometimes sing:
Sweet hour of prayer, sweet hour of prayer,
That calls me from a world of care,*

But some, I fear, who sing that do not have the experience with God that they ought to have in the matter of prayer.

The Comfort of Peace

Then this beautiful chapter we have the comfort of peace.

While I shall talk just a minute

Veteran Southern Baptist Soul Winner Writes

By the Editor

Near Dundee, Texas, a tiny town in the cattle country of West Texas the editor lived in his boyhood. There under a chaparral bush I committed my all to God and started out to get an education. I rode away to college on my sorrel horse.

Now comes a letter from Dr. J. L. H. Hawkins, who was preaching in that area before I was born, and who knew my father. Thank you, beloved brother, for your kindly and gracious letter. Dr. Hawkins after a change of address and an order of books, says:

"I have been a regular subscriber to many religious periodicals through my 60 years of ministry but must say that **THE SWORD OF THE LORD**, in my judgment, surpasses them all. You may be interested to know that I prayed in the same brakes near Dundee in which you prayed. All over that country I sought the will and power of God. He was good to me and has been for these fleeting years. How I do rejoice in the great work you are doing for the Lord. I was for a number of years missionary of the Red Fork Association when you were a boy and your dad I knew. I was ordained by the church at Burkburnett, Texas. I attended Baylor University under Dr. Burleson; Dr. Carroll was my Bible teacher. I could fill a book telling of answered prayer under the mesquite trees and in those brakes. I am now 77 years of age and going strong for my Lord. I hold many meetings and under the goodness of the Lord win many to my Saviour. All of this just to say that I love you, am for you and want you to know it. The Lord hold you up and make His face to shine upon you. I talk to my Lord about you.

"Faithfully yours in Him,"
(Signed) J. L. H. Hawkins

on it, I hope that you shall have hours of peace through hearing these words on peace. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). Peace is such a precious jewel that many people would give anything for it, but truth. Somebody says: "The peace of God will keep us from sinning under our troubles and from sinking under our troubles." "For He is our peace." Christ is our peace with God. Christ reconciles us to God by His cross. The cross is the key to peace. There is no reason for war on God's side. We are not reconciled to God by the miracles of Christ. The men who saw His miracles were not won by them. Signs of power do not change the mind. Nicodemus was willing to accept Christ as a teacher come from God because of His miracles, but miracles did not regenerate Nicodemus, and without regeneration he will neither see nor enter the kingdom of Heaven. Rebellion and peace cannot exist at the same time between two parties. We must remember that Christ is our peace with ourselves.

David could have Uriah buried. David could compromise with conscience. David could then marry Bathsheba. David could repent and content Nathan. But David could not get rid of David. The searchlight of memory kept the grave of Uriah always in sight. His sin was always before him. He did not have to turn around to see it. He said, "My sin is ever before me." And he never got peace about it until with repentance he came and asked God to forgive him. "Peace I leave with you," "Sweet peace, the gift of God's love."

This afternoon as you listen in, if you do not have peace in your heart about the present, about your sins and about the future, remember that Christ Jesus will give you peace. "My peace I give

Present-Day Methodism

(Continued from page 3)

like Hebrews should claim attention from modern Christians. Aside from the thrilling eleventh chapter it is a difficult book to read. The general text seems to be far removed from modern problems. But if we can see the framework of the text, it may help."—*Know Your Bible Series*, No. 10, p. 50.

What a light way to treat a book which has been such a blessing to millions of born-again believers? How precious to see our Lord Jesus Christ presented in Hebrews as the fulfillment of all Old Testament ceremonies and types! He is declared in Hebrews 10:12 to have offered the one sacrifice for sins forever.

The Methodist leaders state that the general text of the book is far removed from modern problems. We would ask, "Is forgiveness of sin a modern problem?" How fully the book treats of God's provision for sinners through the blood of our Lord Jesus Christ. Hebrews 9:11-14. Is temptation a modern problem? Read Hebrews 2:18. Is the fear of death a problem? We refer you to Hebrews 2:14. Is there need for daily grace? Read Hebrews 4:16. Is there the problem of patience? Read Hebrews 12:1,2. Does the Lord's hand seem heavy? Read of the Father's chastening in Hebrews 12:5-11. Is there a problem of contentment? Look at Hebrews 13:5,6. These are just a few of real modern problems treated in the book which Methodist leaders declare is far removed from our present-day needs.

Epistle of I Peter—Methodist Leaders Teach That I Peter Is an Antidote For the Inflammatory Book of Revelation

"What is the value of First Peter to modern Christians?"

"...Its portrayal of the Christian life is as lofty as anything we have in the Scriptures. In advising patience and forgiveness in the midst of persecution it has set a standard for Christians of all time. Nothing could have been more mistaken than for the Church to have adopted the policy of revenge suggested by Revelation, and First Peter is an excellent antidote for all that sort of thinking."—*Know Your Bible Series*, No. 10, p. 55.

"Was First Peter written for these Christians?"

"The book is addressed to 'the elect who are sojourners of the Dispersion in,' or (King James Version) 'to the strangers scattered throughout' these provinces (1:1). In other words, I Peter is addressed to the churches in the very region where Revelation was most popular."—*Know Your Bible Series*, No. 10, p. 55.

"What did Revelation have to do with it?"

"The book of Revelation, written by a Christian preacher named John, declared that it had been written at the instigation of Christ Himself. But some of the statements sound very strange on the lips of one who hung upon the cross and prayed, 'Father, forgive them.' For instance, 'Pay her back in her own coin, and give her double for what she has done. In the cup she mixed for others, mix her a double draught . . . Gloat over her, heaven! and all you people of God, apostles, and prop-

unto you: not as the world giveth, give I unto you."

Let us pray: "Our Father, we pray Thee that somebody who has listened in this afternoon may have the storm of his heart to cease and Thy calm to come. We thank Thee for sweet peace, the gift of Thy love. Bless us together and guide us always to do Thy will and to be well pleasing unto Thee, as we ask it for Christ's sake. Amen."

hets, for God has avenged you upon her!" (Rev. 18:6,20—Translation of Goodspeed). This is bitter language and calculated to stir up the spirit of hate among the Christians. At best it must be admitted that it is inflammatory, and, as we shall see, when we come to a closer study of Revelation, the entire book is calculated to do that very thing. After a careful reading of First Peter it is easy to believe the book might have been put out as an antidote, and as part of an effort to prevent the Christian religion from becoming a system of mere hatred and vengeance."—*Know Your Bible Series*, No. 10, p. 53.

"How important was this?"

"The Church faced a critical situation. Persecutions were inflaming the minds of the Christians, and Revelation claimed to speak the mind of Christ. If such a book were accepted it was entirely possible that the Christian movement might become a cult of revolution and be crushed under the heel of the state as an opposition party rather than as a religious faith, and the Church certainly was not strong enough to resist the state."—*Know Your Bible Series*, No. 10, p. 53.

First Peter, we are told, is an "antidote" for the book of Revelation. How mistaken the Church would have been to have accepted the inflammatory spirit of the book of Revelation, the Methodist leaders exclaim! It is implied that the Lord Jesus Christ has nothing to do with the material in the book of Revelation, despite the plain statement of Revelation 1:11 to the contrary. If the teaching of Revelation permeated the Church, it is claimed, the Christian movement might have turned into a cult of revolution against Rome. Hence, First Peter with its message of patience was an antidote to offset the revengeful teaching of Revelation.

This is just another instance to show that the Methodist Church does not believe in the inspiration of the New Testament by the Holy Spirit. If the book of Revelation is from the risen Christ to the Apostle John, and if it was written by divine inspiration, why the need of another epistle to counteract its teaching?

Epistle of Second Peter—Methodist Leaders Teach That II Peter Was Written Perhaps About 246 A.D. and Is of Little Value

"What is the value of the book for modern Christians?"

"Like Jude, there is little in it of great moral and spiritual value, except for the fact that those who hold strongly to a belief in the second coming of Jesus find reasons for that belief in some passages from II Peter. But it must be remembered that the author of the little book expected the Second Coming to occur very shortly, and at least seventeen hundred years have elapsed since he expressed that confidence. The repetition of the material from Jude leaves the book with only a small amount of original material and aside from some moral advice it has little value."—*Know Your Bible Series*, No. 10, p. 63.

"Why do they feel so about it?"

"It has perhaps the least spiritual value of any New Testament book, and in addition a very large part of it is taken bodily from the book of Jude. It is true that direct references are made in it to events in the life of Jesus (1:14,17,18) as if the author had been an eye-witness. Paul is alluded to as his 'beloved brother' (3:15), and mention is made of the previous epistle (3:1), but all this is be-

(Continued on page 12)

Present-Day Methodism

(Continued from page 11)

lieved to be a part of the author's device. Certainly it does not provide us with any new or additional information. None of the Church Fathers recognized the book as having scriptural value until Origen (185?-254?) gave it some attention.—*Know Your Bible Series*, No. 10, p. 62.

The book of II Peter was not written, as the book claims, by Peter, but by someone perhaps about 1700 years ago. The unknown author uses the name of Paul and refers to a former epistle just as a "device," perhaps to give II Peter some form of validity and acceptance.

Once more we are told that a book of the sacred Scriptures has in it little of value. The best answer to the above is simply to read II Peter prayerfully. The book deals with such subjects as being partaker of the divine nature (1:4), the inspiration of the Scriptures (1:19-21), false prophets (ch. 2), the new heavens and new earth (3:10-13), the long suffering of God toward sinners (3:9), and the exhortation to grow in grace (3:18). Is all this of little value?

Epistle of Jude—Methodist Leaders Teach That the Heresies Which Jude Was Intended to Combat Have Passed Away

"What is the value of the book of Jude?"

"The heresies which it was intended to combat have passed away, so far as their organized forces are concerned. The arguments against them have lost their meaning, except as they condemn immorality in general. Seldom indeed will a modern Christian turn to them in this day, and very little of guidance or spiritual inspiration is to be found within the book."—*Know Your Bible Series*, No. 23, p. 60.

The many departures from the faith shown in this present volume are evidence enough for the need of the book of Jude. The command to "contend earnestly for the faith" (v. 3) is as much needed today as ever in the history of the Church. Jude is the one book all earnest Christians should grasp in order to understand these days of apostasy. Yet, we are told, there is little of guidance or spiritual inspiration found within the book. Would to God that all true believers still within the Methodist Church would read it and obey its commands!

Book of Revelation—Methodist Leaders State That the Book of Revelation Is Not of Much Religious Value and Is Not Prophetic

"What is its religious value? "When we have drawn from Revelation its great stimulus to courage, there is not a great deal of religious value left. It makes nothing of the Christian virtues of humility, forgiveness, love for one's enemies, or any of the great ideals of Jesus' teachings."—*Know Your Bible Series*, No. 11, p. 64.

"What is its value for our times?"

"Its value for modern Christians must be sought, not in any fulfillment of its prophecies or unraveling of its mysterious meanings, but in its courage and confident insistence upon the ultimate triumph of righteousness. Great injustice has been done to it by those who have undertaken to read into its statement predictions of modern events, and those who have used it to prove their favorite doctrines have often found its symbolism contributing to their confusion."—*Know Your Bible Series*, No. 11, p. 64.

Revelation opens with a blessing pronounced upon all who read it (Rev. 1:3). However, we are told that it does not possess much value spiritually because it does

not teach Christian virtues or any of the great ideals of the teachings of Jesus. These statements may be easily refuted by examining 2:2; 3:10, and other passages regarding patience and humility. Forgiveness is certainly stressed in such passages as 1:5 and 5:9. Love is seen in 2:19 and 3:20. Revelation in its teaching exactly parallels the teachings of Jesus. Compare Revelation 19:11-16 with Matthew 24:30; also Revelation 19:17, 18 with Matthew 24:27, 28. The statement is also made that Revelation has no prophetic value, and yet in it we find the prophecy of the consummation of all the ages centering in the return and enthronement of the Lord Jesus Christ (Rev. 19:11-16).

A brief summary of this chapter reveals that the Methodist leaders whom I have quoted teach that—

1. The Gospel of Matthew contains mistakes and inaccuracies.
2. The Gospel of Mark contains errors.
3. The Gospel of John is not historical. Jesus' speeches "composed" by John.
4. Acts contains errors, discrepancies.
5. Paul never thought of anything he wrote as being Scripture.
6. Pastoral Epistles I Timothy, II Timothy and Titus were not written by Paul but by someone who affixed Paul's name.
7. Hebrews is far removed from modern problems.

The Ramparts We Watch

(Continued from page 10)

because its only alternative is creationism.

The revelation of God in the Scriptures has been attacked from every angle: its text, history, language, chronology, human authorship; but one by one the objections are met fully and with finality by the patient and unbiased scholar, in the manuscripts and memorials of antiquity. Languages of a forgotten yesterday are unlocked and cast light on obscure words in the text of Holy Writ. The archaeologist finds evidence to corroborate the Scripture, but not to contradict it.

We defend Christianity because we have found it to be true for ourselves, and we want others to find its truth and power. We have found the Lord Jesus Christ to be an adequate and effective Savior from the penalty and power of sin. We have found the Bible to be the Word of the Living God, in whose light we have found light, in time and, we are sure, in eternity. Through the Scriptures and the Savior we have come to know true peace: "peace with God" and "the peace of God which passeth all understanding." We do not understand everything, far from it; but although we "now see through a glass, darkly... (and) know in part," we have found the Christian, theistic view of the world and of man to provide systematic, symmetrical, satisfying, and sufficient center for ourselves and our universe.

SUMMARY

Democracy, that "government of the people, by the people, and for the people" which form of government derives its "just powers from the consent of the governed"; freedom, political, social, economic, religious; and Christianity are indigenous and indispensable in the American way of life. The founding fathers, beginning with Separatist and Puritan in Massachusetts, brought with them the seeds of all three. The desire for freedom, that impelled them to leave familiar scenes for stern and rock-bound coasts, was basically theological in its immediate origins, but it gathered economics and politics to itself to break every shackle of superstition and feudalism. They were heirs of the Reformation, and unleavened by the Renaissance. They had the problem of reorganizing, in the heat of controversy and the struggle for existence, a new pattern of political and social organization that should

8. I Peter was written to combat Revelation.

9. II Peter was not written by Peter and is of little value.

10. Revelation is not prophetic; is of little value.

It can be readily seen, in view of the above, that the Methodist leaders quoted do not believe in a verbally-inspired, inerrant New Testament.

A Question of Intellectual Honesty

Every man who is a candidate for ordination in the Methodist Church must be asked the following question by the bishop:

"Do you unfeignedly believe the Scriptures of the Old and New Testaments?"

The candidate is required to answer, "I do believe them" (*The Discipline of the Methodist Church*, 1948, p. 504).

A man's honesty is to be questioned if he wilfully takes this vow knowing he does not unfeignedly believe the Scriptures. It is conceivable, however, a man may depart from the faith after ordination and no longer hold to his ordination vows. He is dishonest if he remains in a church, and receives support from a church whose standards he no longer believes.

Any minister who remains in the Methodist Church and who denies the inspiration of the Scriptures is dishonest!

(From the book, *Present Day Methodism and the Bible*, 107 pages, paperbound, \$1. Order from Sword of the Lord, Wheaton, Illinois.)

us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."²⁶

These are the ramparts we watch: freedom of the individual from arbitrary and autocratic government; freedom of the individual from economic and social restriction, but always for the welfare of all as well as for that of himself; and the freedom of the Gospel, whose truth makes us free indeed!

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